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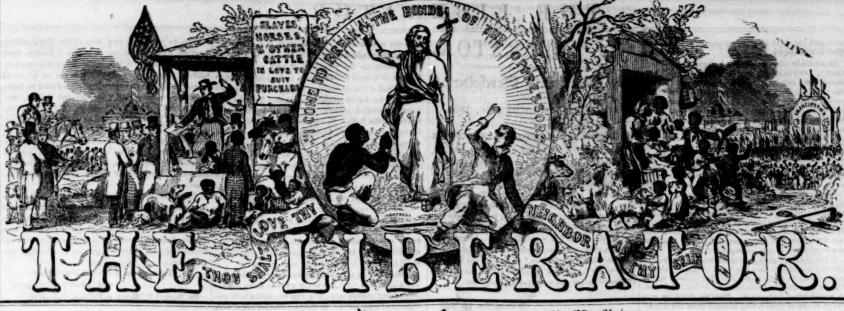
DREN.

There Iwo dollars and fifty cents per annum, share. The copies will be sent to one address for TEN if payment be made in advance. itances are to be made, and all letters ing to the pecuniary concerns of the paper are to ed, (POST PAID,) to the General Agent. inements making less than one square in-

three times for 75 cents—one square for \$1 00. The Agents of the American, Massachusetts, unia and Ohio Anti-Slavery Societies are auto receive subscriptions for the Liberator. The following gentlemen constitute the Financial nec, but are not responsible for any of the debts

the paper, viz :-- Francis Jackson, Ellis Gray EDNEED QUINCY, SAMUEL PHILBRICK, and Vertett PHILLIPS of THE LIBERATOR, both sides of a the columns of THE LIBERATOR, both sides of our question are impartially allowed a hearing.

WM LLOYD GARRISON, EDITOR.



Our Country is the World, our Countrymen are all Mankind.

Mo Union with Slaveholders! THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

'Yes! IT CANNOT BE DENIED—the slavebolding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions TO ESCURE THE PERFETUITY OF THEIR DONINION OVER THEIR SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was THE STIPULATION TO SUBREXDER FUGITIVE SLAVES—an engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal to the principles of popular representation, of a repre-sentation for SLAVES—for articles of merchandize, under the name of persons in fact, the oppressor representing the oppressed! . . . To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress; AND THEREST TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT.' - John Quincy Adams.

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BOSTON, FRIDAY, NOVEMBER 16, 1855.

REFUGE OF OPPRESSION.

From the Detroit Free Press. HE REAL CHARACTER OF THE PARTY.

fer months ago, Mr. Wm. Lloyd Garrison, of m. the pioneer abelitionist of this country, ered but a handful of followers. Now his great age a great party. A few months ago, olitical sentiments of Carrison were abhorrent a handred and ninty-nine of every thousand he of the North. Now these sentiments com-tible platform of a party which disputes as-ency in every Northern State.

selency in every Northern State.

The Republican party in Massachusetts is a
pe of that party throughout the North. The
air, indeed, the fountain of 'Republicanism.' ne show what are the objects and aims and de-so of the 'Republican' party there, we shall to at the objects and aims and designs of the give at the objects and aims and designs of the Republican party everywhere else; and if we asked that Win. Lloyd Garrison is a leader of a party in Massachusetts, or a teacher of its doc-ize, we shall establish the fact that his leaderembraces the whole Northern 'Republican'

fristructure that Garrison at the present moment is and of the 'Republican' party. He has aban-bed a separate organization, or, as we claim, and doubtless as he claims, his separate organizaand doubtiess as he claims, his separate organiza-tion has absorbed all the other sectional anti-slave-roganizations. Garrison has, in reality, aban-ized nothing. He stands just where he formerly seed, and holds the same abhorrent political sen-tionals he formerly held. Now, let us group some appearance of these sentiments, and follow them sentiments uttered by recognised Massachum Republican leaders :

No Union with Slaveholders. Up with the flag disunion, that we may have a free and glorious on of our own, &c.—William L. Garrison. Mark! How stands Massachusetts at this hour

reference to the Union? Just where she ought be-in an attitude of open hostility. - The Libera-

A Northern confederacy, with no union with probablers. To this all is fast tending, and to is all must soon come. The longer it is delayed, charte for the country, and for the cause of free-To this end, all who love liberty will labor, dee and liberty, God and man, demand the tion of this slaveholding Union, and the tion of a Northern confederacy, in which olders shall stand before the law as felons, so treated as pirates are treated. God and mity demand a ballot-box, in which the slaveders shall never cast a hallot. In this, what is so prepared to lead as the Old Bay State? She ready made it a penal affence to help execute a law Usion. I want to see the officers of the State it into alliano with those of the Union.'—Lib-, Sept., 1855.

Thus much for Garrison. He leaves no room doubt as to what he means. He means dissolum, and nothing else. Let us see how these clarations harmonize with some others:

The good citizen, as he reads the requirements act. (the fugitive slave.) is filled with hor-Here the path of duty is clear. I am disobey this act. will not dishonor this home of the pil-

and of the revolution, by admitting-nay, I ieve-that this bill will be executed http: -Charles Summer, Oct., 1850, in Boston, and http://dx. 26, 1852, in U. S. Senate. Let us remember that more than three millions

volumen, groaning under nameless woes, de-if thit we shall cease to reprove each other, that we labor for their deliverance. * " [tell you here to-night, that the agitation of question of human slavery will continue while the fast of a slave presses the soil of the American applic.'-Henry Wilson, United States Senator.

I am not one of that class of men who cry for the perpetuation of the Union, though I am will-ing, in a certain state of circumstances, to let it 'slide.' -Nuthaniel P. Banks, Representative to Congress.

I will not stop to inquire whether or not the let is constitutional. If it is not, it ought to be. tiew the act as the faithful expression of the Mayor Chapin, of Worcester.

The object to be accomplished is this: That the free Sales shall take possession of the government by that united rotes. Minor interests and old party additations and prejudices must be forgotten. We have the power in number—our strength is in union." — Samn Brown, Massachusetts Free Soil candidate for Lieutampt for

Recognising, therefore, the paramount issue, I gnise as the only practical means of sustaining our position upon that issue, our co-operation with the masses of our friends in other States in the formation of the Republican party of the Union.—Julius Rockwell, Massachusetts Free Soil cadidate for andidate for Governor.

Somner, Wilson, Banks, Chapin, Brown, and country, wilson, Banks, Chapin, Brown, and coard are all prominent 'Republicans' in Massichusetts. The two first are Senators in Contres, and, together with Seward of New York, of Chase and Wade, of Ohio, stand at the very and of the grand 'Republican' movement, fale, it is remembered, proclaimed the most unstakable disamine doctrines in Maine, whither event at the invitation of the fusionists prior to be last election.

at difference is there between Garrison and the uen! Harmonizing in political action, do his harmonize in political sentiment! If air does not proclaim disruption as boldly and jaivocally as Garrison, he none the less aims to every political act of his life; and so of son and Banks. Mr. Seward is perfectly aware the Fugitive Slave Law cannot be nullified, and Union held together. Wade does not affect to each his designa; and Julius Rockwell. revogning the paramount issue of slavery, lends a discooperation with the masses of our mais to form a sectional anti-slavery aggressive to the control of the

his is but a bird's-eye view that we have taken. the same a bird's-eye view that we have taken, us it is life the veil from the panorama of the Republican' party. It is a Garrison party—a sectional party—a disunion party! It is a party to be shanned by all good men, all patriotic men, all man who prefer the whole Union to a 'Northern confideracy,'

The Administration has lost no opportunity to manifest it opposition to Abelitionism in all its shapes, and to defy its assaults in whatever manner made. To be Democratic, it is necessary to be free from every taint of this heresy. This ground has been taken, and the Administration has no sympathy with Abelitionists, and desires none.—Wanington Union.

From the Washington Union. MR. SEWARD'S ABOLITION PUND .-- WHO PAYS?

Mr. Seward, in his late speech at Albany—the most sly, insidious, dangerous, and malignant, porhaps, ever uttered in the United States—holds out to his brother abulitionists the confident anticipation of being furnished with plenty of funds for the next electioneering campaign. The question naturally arises, where is the money to come from? Who pays and is to pay the piper for all this negro dancing? We should suppose that Mr. Gerrit Smith, having been pretty well fleeced already, is rather tired of the blood-auckers which have so long fattened upon him. We don't see any successful attempts at the anniversary meetings to raise contributions; no charity sermons in churches: no munificent benefactions trumpeted in the newspapers, nor any of the usual means resorted. newspapers, nor any of the usual means resorted to for meeting the expenses of the war of abolition

to for meeting the expenses of the war of abolition against the Constitution and the Union. Who, then, pays! Who is the great banker for fornishing the enormous sums necessary for carrying on this war! Certainly not Mr. Smith, nor Messrs. Garrison, Sumner. Parker, Phillips, Wilson, and Seward, nor yet Abby Folsom, who, for aught we hear, contribute nothing but speeches.

And yet their expenditures must be very great. The underground railroad system must cost a good round sum, unless they convert it into a profitable species of trade, by trading the smuggled goods in Canada. The almost innumerable secret agents they employ, who are scattered in all directions, and employed everywhere, either stealing negroes or inciting them to run away; the expensive lawsuits they are constantly engaged in, connected suits they are constantly engaged in, connected with their missions; the embassies they are per-petually despatching to their brethren at Exeter Hall; and, in short, a hundred other visible or invisible channels of expenditure, must require immense sums of money. These agents, missionaries, and ambassadors must be paid, at least their expenses, and again the question naturally arises— Who pays?

bigher law to buy them. It is a species of slave trade, and goes against their consciences.

It is not likely, therefore, that all, or indeed any considerable portion, of the money expended in this extensive and complicated system, and on which Mr. Seward relies for carrying out his crusade against the Constitution and the Union, has been, is, or will be, contributed by the abolitionists of the United States. Who, then, for the third time we ask, who pays? Our estimable friend, the great modern Pharisee, John Bull, is known to be exceedingly liberal in all cases of philanthropy, most especially when he expects to receive surious interest. He is expending hundreds of millions in humbling Russia; and if he can dismember the United States by a judicious application of a small portion of that sum, under the pretext of humanity, thus ridding himself of his two greatest bugbears at once, he must be but a poor sort of philanthropist, utterly ignorant of his trade, who would not prefer this peaceable, cheap, and effectual mode of humbling a rival. While 'mitigating the evils of war,' (as the London Times says, by bombarding little defenceless towns on the Balicia and the sea of Azoff, ways of humbling Russia; and the considering thus, the state of the proposed of the North cannot want information on the subject of slavery, for the purpose of the rusing what is best for themselves, in regard to such institutions, as you can challenge us in reference to ours.

When, therefore, it has been ordained by physical laws that domestic servitude, as it exists at the South, must remain peculiar to that section; and when it is conceded (as I must take for granted this time that domestic servitude, as it exists at the South, must remain peculiar to that section; and when it is conceded (as I must take for grant dit its) that the States in the respective sections, on the line of the states in the respective sections, on the line of the states in the respective sections, that the social relations of another.

An experience of two cen by bombarding little defenceless towns on the Bal-tic and the sea of Azoff, by way of humbling Russia, he may be successfully approaching the same object in the United States, by liberally contribu-ting to the support of a treasonable conspiracy ting to the support of a treasonable conspiracy against the peace, prosperity—nay, existence—of twenty millions of people living in union and harmony with each other, until he employed his emissaries to sow dragons' teeth on their peaceful soil, which we fear will one day spring up armed men, arrayed in bloody conflict with each other.

'The plot is an excellent plot,' and cannot but commend itself to the favor of so consummate a plotter and magician as the prophet of the higher law who, it has been asserted, can actually con-

law, who, it has been asserted, can actually convert 'small potatoes' into bomb-shells and can-non-balls. We recommend it to his special attention, if he has not already 'taken the oaths' and given in his adhesion. As to its smacking a little of treason, or conflicting with his oath to support of treason, or conflicting with his oath to support and maintain the Constitution, that is a mere triffe. What is an oath taken in the sight of God and his country, and in the face of day, to one pledged in the dungeons of night, in presence of the Spirits of Darkness? And what is that compact with of Darkness! And what is that 'compact with nell,' the Constitution, compared with the inscrutable mysteries of the higher law! Have we not been told by a reverend, nay, many reverend divines, from the hallowed precincts of the pulpit, that it is 'a gross violation of the law of God and the rights of nations!' and hath not one of the oracles—one of the infallible 3.000—said and published: 'What right have we to talk of constitution, while we a recent wards and social question of this kind! ality on a great moral and social question of this kind? It is not of the least possible consequence whether a law is constitutional or not. We know it accords with the

is constitutional or not. We know it accords with the law of God, and that is enough.'

There can be no objection, therefore, in Mr. Seward's court of conscience, where the higher law is his sole guide, to absolving himself, in the character of an expounder of the law, from an obligation assumed as a law-maker. He is, therefore, at perfect liberty to carry on his war against the Constitution and the Union, which he has sworn to support and maintain, and to levy contributions on port and maintain, and to levy contributions on pious, benevolent, disinterested John Bull for that blessed end; for, as the pulpit oracle we have just quoted saith, 'What right have we to talk of conquoted saith. What right bate with a situationality on a great moral question! In tenderness, however, to his feelings, we hope the oath to support and maintain the great charter of our liberties will not be again tendered to him at the commencement of his second senatorial term, as it commencement of his second senatorial term, as it might place him in an awkward position between the Constitution and the higher law. Besides, some unbelieving Democrat might possibly except to it as involving a contradiction approaching to the very verge of a crime, which in some Christian countries is not only considered diagraceful, but penal. Once is enough: and though we have not the most profound respect for this gentleman, we should be almost sorry to see him again placed in a predicament where he would be under the necessity of violating his oath or his conscience.

From the Richmond Enquirer. AN ADMIRABLE LETTER.

It gives us great pleasure to lay before oureaders the following sensible and excellent lette-from Senator James M. Mason; and we feel satis fied that the people of Virginia will heartily approve the solid grounds upon which he bases hidetermination not to accept the invitation of the Boston Committee to deliver a lecture on slavery in that catty. It is present that we should state in that city. It is proper that we should state that a valued friend in Winchester had seen th letter, and, observing that the Committee had no published it, obtained from Mr. Mason a copy thereof, and enclosed it to us for publication:

Salna, Frederick County, Va., October 9, 1855.

GENTLEMEN: I have had the honor to receiv our letter of the 5th inst., inviting me to 'delive a lecture on slavery' in Boston, on the evening of the 13th of March next, or such other time as may the 13th of March next, or such other time as may be convenient to me between the middle of Novem ber and the middle of March; and, as an inducement to the service, you inform me that 'a series of lectures was instituted, and very successfully conducted here (at Boston) during the past win ter'; and further, that 'during the next season, a large number of gentlemen from the South will be invited to favor us (you) with the views prevalent in their vicinity; thus, in connection with others, presenting during the course, every shade of oninion on this suestion.

of opinion on this question.'

I am at some loss to know what useful end it is thought will be attained by the series of inquisitions you thus propose before the people of Boston.

Slavery of the African race, as a form of domestic servitude in the earlier history of the country, and as a comprehending the country. had no geographical line of demarcation. Climate, and climate only, gradually caused its discontinuance at the North; and the same controlling influence is gradually concentrating it at the South. Until the climate is reversed, it will not be practicable to restore this form of servitude at the North. benses, and again the question naturally arises—
Who pays?
That it is not the abolitionists of the United States is quite evident. They suffer the runaway slaves to die of want, or take refuge in the poor-houses; and, when appealed to by the Journal of Commerce, or any other newspaper, however respectable and responsible, to contribute to purchase the freedom of a bondwoman and her children, if the money is raised at all, it is with great difficulty, after long responsible to the properties of the condition, whether as regards their social or political condition, whether to elevate of to decrees, both of a bondwoman and her children, if the money is raised at all, it is with great difficulty, after long delays, nor have we ever seen among the contributors the name of Seward, Sumner, Wilson, Garrison, Parker, Phillips, or any one of those who make the loudest pretensions to sympathy for the woes of Africa and its descendants. They have no objection to stealing slaves, but it is against the higher law to buy them. It is a species of slave trade, and goes against their consciences.

should be no seeming concessions even of their right so to determine for others. And, lest such should be in any way implied, I deem it proper to decline (though I do so as courteously as it was given) your invitation to participate in the lec-

tures proposed at Boston.

Very respectfully, I am, gentlemen,
Your obedient servant. J. M. MASON To Mr. SAMUEL G. Howe, and others, Boston.

From the Charleston Mercury. THE CAUSE OF KANSAS THE CAUSE OF THE SOUTH.

Among the list of letters, which we publish this Among the 1st of letters, which we puolish this morning, in relation to the recent brilliant celebration at King's Mountain, will be found one from the Hon. D. R. Atchison, of Missouri, which will be read with peculiar interest. It rings in every line of the fierce battle which has, for almost a year past, been waging between 'fanatical hire-lings,' and noble champions of the South. It speaks of trials met, and trials still to come, in which, though every nerve be tested, there will be no yield-ing; lot the cause of Kansas is the cause of the South.' What an example to the whole South have these 'border ruffians' given of the true and only spirit in which aggression is to be met and only spirit in which aggression is to be met and mas-tered? And verily do they stand forth in with-ering contrast with that pitiful brood of meek who have so long cursed and dishonored the

But there is, in Mr. Atchison's letter, a tone of But there is, in Mr. Atchison's letter, a tone of bitter but just rebuke of the indifference with which the South has looked on this critical contest in Kansas. We say just, for what really have we done, more than to toast and appland the Missourians! Have we sent them any organized aid! Have we moved in this matter as though it were, as it really is, the greatest and most practical question of the day to us! Have we not left brave Atchison and his men to contend single-handed and alone with the united power of abolition at the North, and Benton free-soilism in his own State! While abolition has organized societies, held conventions, raised thousands of dellars, held conventions, raised thousands of dollars, aroused public sentiment and sectional ambition, and sent forth its 'trained bands' to do its bidding in the fair fields of Kansas, we have been passive—tamely, indifferently passive. Our friends, the friends of the South, have been compelled to hole with a pain, saved from despair only by the assurances of their own courageous hearts, upon the still increasing ranks of the aggressor, while their own strength was but casually recroited. Yet we fear not for the result; and soon the

Yet we fear not for the result; and soon the question will be removed from Kansas to Congress, there to stand or fall, with the representatives of the South. The House of Representatives will have to decide between Reeder and Whitfield—between slavery and abolition; and, upon its decision, the future fate of Kansas is nearly suspended. Thus, in spite of compromises, and repeals, and party platforms, Anti-Slavery still invades the councils of the attempt to make Kansas a free State. Nature designed it for slavery, and the South will never give it up without a struggle which may wreek the Union.—Reckmond Enquirer.

resentatives bear this in mind. Let them remember how much of the battle is already won, and what may be lost by their unworthiness. But, above all, let them remember that the eyes of a whole people are upon them, eagerly watching how they bear themselves in the fight. Meanwhile, let the people of the South press forward in aid of the Missourians, and evince, by acts, their sympathy and interest in the cause. We are glad to be able to state that Charleston has recently sent forth two young and enterprising sons for the patriotic work.

PLATTE CITY, Mo., Sept. 12, 1855. PLATTE CITY, Mo., Sept. 12, 1855.

Gentlemen: Your letter of invitation, requesting my attendance at the celebration of the battle of King's Mountain, has been received. It will be altogether inconvenient for me to be present on that occasion. I have certain duties, both private and public, to discharge at home. The battle of King's Mountain was longht by the whigs under the lead of Campbell, McDowell, Shelby, Sevier and Williams, against the tories under the gallant Fergason. We have a similar foe to encounter in Kansas, on the first Monday in October next. The border ruffians, such as fought with McDowell, Shelby, &c., on the one hand, and the Abolitionists—such men as fought with Ferguson, on tionists—such men as fought with Ferguson, on the other. We (the border ruffians') have the whole power of the northern states to contend with, single-handed and alone, without assistance and almost without sympathy from any quarter; yet we are undismayed. Thus have we been victori-ous; and with the help of God (!!!) we will con-

tinue to conquer.

Gentlemen, I thank you for the kind expression in the concluding paragraph of your letter—three cheers for Atchison and Kansas! I have read this paragraph to sundry of the border ruffians, and their eyes sparkle, their arms are nerved. We have been acting on the defensive altogether; the contest with us is one of life and death, and it will be so with you and your institution. If we fail. be so with you and your institution, if we fail. Atchison, Stringfellow, and the 'border raffans' of Missouri, fill a column of each abolition paper published in the North; abuse most foul and falsehood unblushing is poured out upon us, and yet we have no advocate in the southern press; and

THE REFORMED DUTCH CHURCH.

In consequence of the recent refusal of the General Synod of the Reformed Dutch Church to receive the 'Classis of North Carolina,' in order to avoid any disturbance on the subject of slavery, (certainly, a supremely selfish and most cowardly act,) that 'wickedest paper in the United States,'—so correctly designated by Gerral Shith, we believe, on a certain occasion, the Northern men will amount \$\formall nothing, for they will be simply a repetition of what has been uttered here a thousand times. On the constitution, and who were quite satisfied with their faith, sending for such men as Voltaire and Paine to lecture them on religion! The very fact that they want to hear infidence in their faith, sending for such men as Voltaire and Paine to lecture them on religion! The very fact that they want to hear infidence in their faith, sending for such men as Voltaire and Paine to lecture them on religion! The very fact that they want to hear infidence in their faith, sending for such men as Voltaire and Paine to lecture them on religion! The very fact that they are either wavering in their faith, sending for such men as Voltaire and Paine to lecture them on religion! The very fact that they are either wavering in their faith, sending for such men as Voltaire and Paine to lecture them on religion! The very fact that they are either wavering in their faith, sending for such such as Voltaire and Paine to lecture them on religion! The very fact that they want to hear infidence in the very fact that they want to hear infidence in the very fact that they want to hear infidence in the very fact that they are either wavering in the very fact that they are either wavering in the very fact that they are either wavering in the very fact that they are either wavering in the very fact that they are either wavering in the very fact that they are either wavering in the very fact that they are either wavering in the very fact that they are either wavering in the very fact that they are either wavering in t -the New York Observer, raises the following charac-

whom they pronounced 'respected brethren' in the very resolutions of rejection.

And the ground on which these respected Christian brethren were rejected, is the most deplorable picture in the case. To understand this ground picture in the case. To understand this ground clearly, it must be noticed that there were three parties in the Synod. The first were in favor of receiving the Southern Classis without qualification or reserve. The second were opposed to receiving them, because that Classis has slaveholders in its communion, and this second party were not willing to give even an implied sanction to slavery. The third party with the first had a very. The third party with the first had no scru-ples on the subject of fraternizing with the Chris-tian slaveholder, but fearing that the introduction tian slaveholder, but learing that the introduction of the subject would interfere with the peace of the church, they wished to keep it out, and so were willing to reject their 'respected Christian brethren.' This third party voted with the second party, and so made a decided majority in favor of excluding the Classis of North Carolina.

This was the triumph of the miserable doc-trine of expediency over Christian principle. The only question for a brave, honest, Bible Christian when such an hour and trial of his faith as to ask, when such an hour and trial of his faith as this had come, was, What is RIGHT! These South-ern men are respected Christian brethren, who have left their former connection because they love our dectrines and order; they are sound in the faith, exemplary in their lives, of one mind with us, and they knock at the door of our church, and ask the hospitalities of our hand. We haliese ask the hospitalities of our board. We believe them to be such as we are, and just such men as we desire to add to our numbers, and we pray daily that God would give us more and more of them to the praise of his grace. But—and now who comes the utterance of a timid, faithless, compromising spirit: but, if we take them in, we shall have trouble. From whom! Not from these 'respected Christian brethren,' but from those among the state who are trieb to receive them and will which the state of the state be uneasy after they are in! And so violence must be done to the law of Christ, the great principle of Christian unity and fraternty must be dis-owned and thrust ruthlessly aside, for fear that the little handful of restless and radical men, al-ready in the church, will make more trouble here-

NEW ENGLAND PANATICISM.

Most of the fanaticisms that have afflicted our happy country have either taken their rise in the New England Whig States, or have retained for the longest period their hold upon the sympathies of the people of that quarter of the Union. At this day, whether we regard New England as the hand consistent of conflicting religious greeds, or as a this day, whether we regard New England as the head-quarters of conflicting religious creeds, or as a rendezvous for all sorts of theories upon all sorts of subjects, or as the fountain-head of unnumbered schemes against the peace and perpetuity of the American Union, we cannot fail to be surprised that among a people who have contrived to build up so vast a commerce and so extensive an internal trade, whose common schools are so admirable, whose public men are so learned, and whose history presents so many successful struggles against a harren soil and an inhospitable climate, doctrines at once impracticable and visionary, at once dangerous and demoralizing, should have obtained, on repeated occasions, so much influence. If we go back, however, to the earliest period of colonial history, we shall find that fannticism was a seed planted long ago by those whose descendants now constitute the controlling population of those States in which disorganizing principles may be said to reign supreme.—Washington Union.

RUPUS CHOATE-A. S. LECTURES. [Correspondence of the N. Y. Journal of Commerce.] Boston, Nov. 5, 1855.

Last Wednesday evening, Hon. Rufus Choate addressed the Whige in Faneuil Hall, as he alone can do, as a comprehensive, patriotic statesman, now that his political teacher is no more. The hall was never fuller, and yet the crowd submitted to the most uncomfortable pain for the sake of listen-ing to the great orator, distinguished alike for his rhetoric and his logic. For an hour he discoursed upon the destructive tendencies of the geographical party, while no one could be possibly benefited by it, except a few small and hungry politicians. If that speech could be printed, and read in all parts of the North, this sectional party could not do its threatened mischief, certainly in this generation. The speech of Hon. George S. Hillard, on the same occasion, though of a different kind, was very effectual and useful.

we have no advocate in the southern press; and yet we received no assistance from the southern states. But the time will shortly come when that assistance must and will be rendered; the stake the 'border ruffians' are playing for is a mighty cone. If Kansas is abolitionized, Missouri ceases to be a slave state, and New Mexico becomes a free state; California remains a free state; but if we secure Kansas as a slave state, Missouri is secure; New Mexico and Southern California, if not all of it, becomes a slave state; in a word, the prosperity or the ruin of the whole South depends on the Kansas st uggle.

Your obedient servant,

D. B. Atchison.

Messrs. W. B. Wilson, Jno. L. Miller, and Sam'l W. Melton, Committee of Invitation.

The Abolitionists are to have another course of lectures on Slavery the coming winter in this city. They invite the prominent Abolitionists of the North, who make a trade of beating the old drumber of slavery; and seemingly to give celat to their course, and to draw a house, have interinged a few distinguished Southern men as lectures. Among the last, are Mr. Toombs of Georgia, and Mr. Hilliard of Alabama. It strikes us, that they are mere agitators, without consistency, without sincerity. If they have, during their years of agitation, been convinced that their doctrines were sound and right, why do they now send for those who believe that they are neither the one, nor the other, to lecture them! Did we ever hear of a set of Christians, who were fully persuaded of the truths of revelation, and who were quite satisfied with their faith, sending for such

been attered here a thousand times. On the contrary, what will be said by the Southern men, will be, much of it, new for this latitude. They will The decision to which the Synod arrived cannot be contemplated without the most serious and poignant regret. It has such relations to the cause of Christ, and the interests of Christian and civil communion, that we feel very certain there was sorrow in heaven and joy in hell, when the General Synod refused its bosom to a body of men whom they pronounced transcript for the such cannot be, much of it, new for this latitude. They will give us what may be said on a vexed question by those, who, by their observation and experience, ought to be best qualified to understand it, and to comprehend the difficulties of removing the evil, as well as the evil itself. Possibly, too, they may lead some persons to remember, that there are white men and women at the South, of English origin, like themselves, whom they have entirely for gin, like themselves, whom they have entirely forgotten or ignored, in their intense desire to make gotten or ignored, in their intense desire to make something more than man of the negro, and that all in a moment, though he has never yet proved himself to be, nor has his Maker ordained him to be, the best specimen of a man. Altogether, no good can come of these lectures, except from the presence and addresses of the Southern men, and they can only do good by inducing men who have lost their mental and moral equilibrium by looking upon one side of a great mysterious subject, to look on both sides of it, that their minds may regain a healthy tone. (!!!)

Ex-Rev. Hubbard Winslow. Enough said !]

SELECTIONS.

MR. CHOATE'S SPEECH.

MR. CHOATE'S SPEECH.

Lost in the maze of metaphysical confusion, and dazzled by the splendor of his gorgeous rhetorio, we may misunderstand Mr. Choate; but it seems to us that the 'self-sacrifice' of which he so eloquently speaks, and his honeyed words about the 'foreight' of the 'great' Jefferson, mean nothing less than a union with the Pierce, Atchison, and Stringfellow Democracy. If this be his meaning, we fancy that there are a great many Whigs, whose sentiments of nationality are not less intense than his own, who will pause long before they turn their backs upon the whole of their past history, and voluntarily plunge into such an abyss of political shame, humiliation, and infamy.

We are the above from the Providence Journal We copy the above from the Providence Journal,

which is not only one of the ablest, but one of the most conservative newspapers in the country. The Journal is perfectly right in its view of the tendency of Mr. Choate's speech. He has attempted to throw a gay and alluring bridge across the gulf which separates the few remaining Whigs from the Democrats. He has sought to make the path pleasant, by planting in it the primroses of pathos and poetry. His voice is the voice of the charmer, tempting the men of New England to destruction. He is the syren of the political sea—the mermaid of Massachusetts, warbling about the ballot-boxes, to the canfinsion of the electors. Perhaps Mr. Choate thinks that he is consistent, and with his ready in the church, will make more trouble herenfiter.

We confess far more sympathy with the radical and wrong-headed man who says: 'I am conscientionally opposed to admitting slaveholders into the church,' than for the men who say, 'We have no scruples against fellowship with Christian slaveholders, but we are afraid to receive them. There is never any danger in doing right. There is always danger in yielding right to the principle of expediency. With God on our side, and a strong sense of having done his will, we are safe and at peace. Temporizing and trembling, alraid to follow where God leads the way, lest we should meet a lion, we are neither happy nor useful.

Our 'respected Christian brethren' of the General Synod have, in our view, made a great mistake. It is not probable that they will have an opportunity to repair it, but we have not a doubt that they will yet see their error.

iof Sebastopol; he can make our foreign ministers marvels of sagacity, and even send down Franklin Pierce to posterity, a statesman and a patriot. These are all hard cases, and worthy of Mr. Choate's distinguished advocacy.

Mr. Choate, in the fever and fury of his wrath, forgot, from the beginning to the end of his speech, to say a single word about Nebraska and Kansas,—forgot to allude to that which the Whig Convention of last year considered of paramount importance—forgot to say that the Democratic party had made the principle of the Douglas bill a distinct issue—forgot even to remind that large company, that, in Faneuil Hall itself, a congregation of the commercial citizens of Boston had denounced that bill as a breach of faith, as a step towards disunion, as a blow at the peace and prosperity of the country. With a mere allusion to the Missouri Compromise, so slight that it made no feature of the speech, he hastened to draw dim and shadowy pictures of impending ruin—pictures rendered more terrible by their lack of definite outline. He rushed from the field of generous discussion, to effect by innendoes what he could not directly accomplish, and thus to

Distort the truth, insinuate the lie,
And nile the nyramid of calumny.

Distort the truth, insinuate the lie, And pile the pyramid of calumny.

Men may honestly differ in opinion. The Republicans honestly believe that, until this question of slavery extension has been settled, other political questions must, by the very necessity of the case, remain in abeyance. Mr. Choate does not think so. But, whatever may be his opinion, it cannot alter the right or the wrong of the naked Nebraska issue. That remains the same, whether it receives entire or divided attention. Now, if Mr. Choate, with his friends, was right in denouncing the Nebraska bill, the Republicans are not wrong certainly in doing the same thing. If not wrong certainly in doing the same thing. If costility to slavery extension makes a sectional parhostility to slavery extension makes a sectional party, then the Whig party was a sectional party—then Mr. Webster was a sectional politician—then Messrs. Choate, Hillard, Chandler, and other Whig gentlemen, were sectional politicians. When Mr. Walley, Mr. Choate's candidate for Governor, made his speech against the Nebraska Bill, he excited the indignation of the South, and was one of Mr. Choate's 'geographical' orators. But he made it, for all that. He could not do otherwise, and hope to live politically another hour in Massachusetts. The Whig party has ceased to be 'sectional' and 'geographical,' (we use these words in the sense which has lately been given to them,) only as it has ceased to be faithful to its opinions, as expressed in the resolutions, the speeches, the addresses of years past. The late Worcester Republican Convention was even more prudent and conservative than the Whig Convention of 1854. Gentlemen claiming to be Whigs, and always to have been Whigs, will do well to make a note of the fact. the fact.

In the heat of emitting these personal diatribes In the heat of emitting these personal diatribes and brilliant generalities, gentlemen of a 'national' turn of mind forget to tell us how they themselves stand upon the paramount issue of the day. Do they mean, for the sake of peace, to yield every thing? Will they concillate the South by unlimited submission? Should Mr. Walley again be elected to Congress, will he make no more anti-Nebraska speeches? Alas! is this system of subterfuge—this weak and nervous concession—this smoothing over of difficulties for a day—this pertinacious cry of 'Peace,' where there can be no peace, worthy of statesmen? Will a brilliant speech in Faneuil Hall solve the question!—Atlas.

GOV. WISE'S REPLY TO AN INVITATION TO LECTURE IN BOSTON.

If our readers wish to read a specimen of Virginia breeding in high places, they will please turn to the letter, in another column, from Henry A. Wise, in reply to an invitation to lecture before the Boston Anti-Slavery Lecture Committee this winter. The most charitable construction we can not appear the decement in that its author was in winter. The most charitable construction we can put upon the document is, that its author was intoxicated when he wrote it. He certainly cannot be such a thorough-paced blackguard when he is in the possession of all his faculties, as the last sentence of this letter would indicate.

Yet in this, perhaps, we are mistaken; for the man who murdered Cilley ought to be espable of penning just such a paragraph, and publish it without a blush.

The fact is, the invitation was a compliment to Mr. Wise, who can probably present fewer litera-

Mr. Wise, who can probably present fewer literary or forensic claims to the attention of such an audience as these lectures will attract, than any other speaker in the course. If it were otherwise, and Mr. Wise was ever so eminent as a public teacher, the invitation of the committee was entitled to respectful attention, and none the less because it was franked by Senator Sumner. The contrast between Mr. Wise's reply and that of Senator Butlers, of South Carolina, to the same com ator Butlers, of South Carolina, to the same com-mittee, will not fail to strike every one who reads them. There is all the difference between them that usually distinguishes the manners of a gentle-man from those of a tavern bully.—N. Y. Post.

[From the Baltimore American, Oct. 16th.1

It must be regretted that any gentleman occupying the position of Mr. Wise, should have signed
his name to such a letter. Its harsh tone, unnecessary violence and foolish braggadocia, are equality reprehensible, and can only injure himself. The
object of the committee, and the propriety of
southern men visiting Boston for the purpose of decturing upon the question of slavery, may be doubted; but a respectful invitation, couched in the language used by gentlemen, and not contemplating a purpose inherently bad or disgraceful, deserves and should receive a respectful reply. Differences of opinion, even as broad as those which separate Mr. Wise from the Boston Committee was the server training the sharper of counters.

mittee, cannot justify the absence of courtesy.

The reply of Mr. Wise, as he well knew, will receive the widest publication. It will be read not only by the committee whom it was his purpose to insult, but by thousands of honest, Union-loving, conservative men of the North, men who are just now endeavoring, and not without some success to stem the tide of fusion and black republicanism to stem the tide of Insion and Diack republicanism, and it will be to them a cause of reproach and regret that, whilst the North has a Wade who declares that he 'goes for no Union at all, but for fight,' the South has a Wise who, in the same spirit, presents as his phrase of the subject so great a

eadiness to 'fight if we must.'
We do not know whether 'Only, near Onancook, is ever penetrated by the newspapers, but we imagine if Mr. Wise could read half the com-ments that will be drawn forth by this letter from ments that will be drawn forth by this letter from those whose opinions he ought to value, he will regret that, in a moment of undue excitement, and to gratify an exaggerated liking for wordy warfare, he permitted himself to appear before the public in a letter which has more of the attributes of passion and prejudice than the calm courtesy that befits the public man, even when addressing an opponent or refuting an imputation.

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THE PURGING OPERATION OF JUDGE KANE'S ARGUMENT.

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A more wriggling, pettifogging course can scarcely be conceived than that exhibited by Judge Kane's own documents and decisions. He at first committed Mr. Williamson to prison for contempt of court, and in alleged punishment for such con-tempt: and his power to do so, and the supremacy of that power, above all interference by any other court, were argued by Judge Black, not on the ground that Mr. Williamson's imprisonment was necessary for the progress of the case, or to bring it to trial, but necessary for consolidating and protecting the power of the Court. But now Judge Kane shifts his ground, and professes to have imprisoned Mr. Williamson act for contents of curt. Kane shifts his ground, and processes to have in-prisoned Mr. Williamson not for contempt of court, mos as a punishment for that, but to remove ob-structions in the way of a trial, to compel Mr. Wil-liamson to do his duty! Judge Kane says, 'commitment for contempt is either punishment for an act of misconduct or to enforce the performance of a duty.' Here he brings in a new issue entirely. He denies that Mr. Williamson's imprisonment is by way of punishment for what he has done, but by way of stratagem to seemed him. by way of stratagem to compel him to somethin which he is commanded to do! In the name of a law, justice, and common sense and common liber ty, who ever heard before of a judge having power to imprison a man, in order to compel him to do an act, which not only no law has made it his duty to do, but which no trial, nor evidence, nor jury, nor verdict, has ever indicted. or accused, or victed him of refusing to do! Mr. Williamson has never refused to do his duty, but has done all that was commanded him by the writ of habeas cor-pus to do, making a full and lawful answer, and declaring that it was out of his power to do any thing more. And Kane punished him, not because he could not and did not produce the negroes, but avowedly and openly for contempt of court, and for nothing else. And it has been avowed that the not nothing else. And it has been avowed that traine confessing that contempt is a continuance in it, and that Mr. Williamson shall stay in jail during that continuance. The commitment shall continue during the contempt.

But now take the other issue, as to a contrivance

of compulsion for Mr. Williamson, to make him do what is well known to be beyond his power to do. As Judgo Kane denies that Mr. Williamson's im-As Judge Kano denies that Mr. Williamson's im-prisonment is for punishment, and declares that there are only two classes of commitments, it must be 'to enforce performance of duty.' But that duty is simply to appear in court, and make a true and full return to the writ, telling all that he knows and all the facts as to his control over the negroes Williamson has already done, and i Inis Mr. Williamson has already done, and is willing to do so again—nay, he desires a full, fair, impartial trial. But Kane will not let him out, that he may have a trial, or may perform his duty.—Kane himself, continuing his victim in jail, during what he calls the continuance of contempt, is obstructing the process of justice, and keeping the facts from the light of a judicial investigation, compolling Mr. Williamson to continue in what Kane calls the act of contempt. And this atrocious tyranny has now been publicly re-enacted, with de-

fiance equally of humanity, justice and law.

Let us now quote the law of Congress, defining and limiting the power of the United States Courts to imprison or punish for contempt, and prescrib-ing the only cases in which that power may law-fully be exercised. Judge Kane has not once dared to refer to that law, but he must be aware of its tenor, and cannot but know and be conscious that in imprisoning Mr. Williamson, he has openly vio lated it. The statute is as follows:—

'The power of the several courts of the United State 'The power of the several courts of the United States to issue attachments and to inflict summary punishments for contempt of court, shall not be construed to extend to any cases, except the misbehavior of any person or persons in the presence of said courts, or so near thereto as to obstruct the administration of justice, the misbehavior of the officers of said court in their official transactions, and the disobelience or resistance by any officer of said court, party or juror, witness or any other person or persons, to any lawful suit, process, order, rule, decree, or command of the said courts.'

Now by this statute it is as clear as the noon that Now by this statute it is as clear, as the Link Albert States Court in that Court, and has been guilty of imprisoning a free and innocent citizen of the State for an offence which he has not committed, imprisoning him by an exercise of tyrannic power worthy roggs and Jeffreys, in the teeth and against the letter of a statute expressly designed and ed to prevent the exercise of such arbitrary

and unjust power.

Just now, Judge Kane seems to be endeavoring to evade the application of this statute, by declaring that in imprisoning Mr. Williamson for contempt, he does not do it in the way of inflicting a summary punishment, does not do it as a punishment at all, but simply to compel Mr. Williamson to do his duty! His punishment of Mr. Williamson for contempt he avers is not for any past misconduct, but for future duty. He punishes the man beforehand, before he has had any trial as to what is his duty, before any claim of the law upon-him has been adjudged by evidence, any investigation, any jury, before violation of law has been proved by any trial or any evidence, any perform his duty! He relinquishes the charge of contempt of court, for which, and for which only, Kane at first pretended to imprison him, and for which only Judge Black pretended to defend his power, and presents himself before the country as having thrown an innocent citizen into prison, not for any alloged misconduct, but simply and solely to compel him to obey the judge! to compel him to perform what the judge, not the law, and what the udge's dictum, and not the verdict of a jury, has

firmed to be his duty!

Judge Kane talks of Mr. Williamson purging himself from contempt. Every sober man must feel that the people ought to take steps to purge themcountry from the contempt as shame with which such judicial proceedings cover Who clothed Judge Ka compel by an arbitrary imprisonment, without tri-al, jury, or verdiet, Mr. Williamson or any other citizen to do his duty! Where is the statute investing him, or any other judge, with any power to compel any individual, but by due process of What debauchery of the public conscience ast ensue, if such perversion of the writ of liberty. and such petifogging and injustice at distorting, evading and violating the laws of the land be sanc tioned and sustained by judicial examples !—[Rer. GEORGE B. CHEEVER.

From the New York Tribune.

PASSMORE WILLIAMSON'S RELEASE One of the most memorable facts of judicial op pression, one of the most glaring ins wresting of the law to purposes of injustice and tyranny, was concluded on Saturday by the release of Passmore Williamson, on the order of the same judge who flung him into prison.

If the incarceration of this innocent man.

the incarceration of this innocent man against all law and every shadow of justice, proves that even under a democratic system the private citizen is not secure against arbitrary power and violent malice on the part of magistra lease equally demonstrates that, under such a sys-tem, the force of public opinion is sure at last to right the utmost wrong, and to humble the most bold and reckless contemner of justice and official

On the 19th of July, Passmore Williamson was brought before Judge Kane by virtue of a writ of habeas corpus, commanding him to produce the bodies of Jane Johnson and her two sons, alleged bodies of Jane Johnson and her two sons, alleged slaves of John H. Wheeler, freed by the act of their master, and taken from the latter's keeping by the will of Jane herself, who left him as soon as she was informed by Mr. Williamson that she had the legal right to do so. To this writ, Mr. Williamson made return that the persons required were not in his custody, and that accordingly he could not produce them. For making this return, Williamson was shut up in Moyan prison on the 27th of July, on the ground that was a false roturn, and as such contemptuous to

Since that time, Mr. Williamson and his friend have been incessantly engaged in endeavors to extricate him from this unjust and illegal confine ment. As a matter of course, they first applied to the courts of Pennsylvania, whose manifest and primary duty it is to protect the liberty of her cit-izens against arbitrary and tyrannous violence, from whatsoever quarter. The chief justice pusil-lanimously refused to interfere; and then with great expanse and delay, they resected to the at expense and delay, they resorted to the full ch of justices, who again, after long waiting, e their notorious decision in favor of Judge

either law or right.

Meanwhile the universal indignation of th country, expressed through every conceivable channel, had not only branded this unjust judge with a stamp from which his reputation can never recover, but had been felt by him as a burden too recover, but had been felt by him as a burden too great to be borne. Private suggestions were given that any reasonable pretext would be adopted for the release of Mr. Williamson; and accordingly Jane Johnson's petition was presented, but true as all its statements palpably were, and just as were all its domands, it was rather too strong to be allowed. At the same time, however, the court took occasion to open the door for a different arrangement. Other proceedings were had, till finally Judge Kane proposed that Mr. Williamson himself appear and take immediate steps for his liberation. Hereupon, willing to adopt every means that should not compromise the truth or surrender a principle, Mr. Williamson petitioned for leave to appear before the court, and purge himself of that contempt because of which he was imprisoned.

because of which he was imprisoned.

When this petition was presented, the district attorney contended that the word 'legally' should be inserted, so as to make Mr. Williamson admit that he was legally incarcerated, which, of course, he would never have done. But so desirous was Judge Kane of extricating himself from the detest-able position in which he stood, that he overruled the proposal, and allowed the petition to pass as it was. Then Mr. Williamson was to answer why he had not produced the bodies of Jane Johnson and her children, as required by the original writ. ceived by me till to-day. I hasten to reply to it, and to To this interrogatory his reply now was simply, give you my reasons for most respectfully declining your Because it was impossible. Here again the courteous invitation. 'Because it was impossible.' Here again the district attorney sought to go further, and compel him to answer whether he would have produced them had it been possible, but this the judge also excluded, and upon this answer released the pristuded, and upon this answer released the pristuded.

In the first place, you state that 'a larger number of gentlemen [alias men-stealers] from the South will be invited to favor (!) us with the views prevalent in their vicinity ': and I perceive on the list of pledged

the period of three months and one week, he is

e progress of a people, than the vices of private minals in half a century.

victim, would have provoked public disturbance. Certainly there was never an occasion in which a revolutionary remedy would have seemed more truly justifiable. But the result, as it now stands, of the tyrant who immured him.

[From the Maysville Eagle, Oct. 18th.] REPORT OF THE COMMITTEE ON SLAVE-RY, OF THE KENTUCKY ANNUAL CON-PERENCE.

Your Committee on Slavery beg leave to report

as follows:
Whereas, the subject of Slavery is being agitated in the Annual Conferences of the Methodist E. orch, in view of some action in the next Gener-

And wherens, any change in the Rule in the

Annual Conference in conference assembled, that we approve of the General Rule of the Discipline set an example that will put to shame the whole South of our Church, as it is, and are not convinced that for their barbarous treatment of the abolitionists.

the next General Conference, to favor the addition of a paragraph, to the five very wholesome paragraphs on Slavery in Chapter 7 of the Discipline, making it an offence against the Discipline of the which has more consistently maintained freedom of M. E. Church, for a Me

der the marriage relation of Slaves.

4. Resolved. That the foregoing Preumble and Resolutions be published in the papers of this city, and in the Western Christian Advocate. Respectfully submitted.

N. F. TOWER, W. H. BLACK.

The Report of the Committee was unanimously oncurred in. 4 J. M. GATCH, Sec. Maysville, Oct. 16th, 1855.

FAITHFUL RELIGIOUS TESTIMONY.

mously, the following excellent resolutions :-Resolved 1. That the system of American Sla-

nd essential rights of man.
Resolved 2. That to hold or claim any human

being as property—and consequently liable to all charity and good will into the ground. It has no parits incidents—as a thing to be bought, sold, and allel among straight-forward and carnest men. It alused for the owner's benefit, as slaveholders do. is most gives an air of caricature to your entire proceeda sin of the blackest hue, and should be regarded ings. It is not freedom of speech, but inconsiderateness

pology, and that those churches and ministers that give their countenance to this sin, by admit-ting slaveholders to membership, and by refusing to testify openly and constantly against their in- vail ! ed Author, but also to the claims of our commor

of Christ, of the Scriptures, and of man. and even consistency, in establishing its power, the efforts to extend the laws of slavery over the Free States, by allowing the transit of slaveholders with

deepest sympathy with Mr. Willi vere trial, and its conviction the ueepess sympathy with Mr. Williamson in his severe trial, and its conviction that the enormous wrongs which he is enduring will be made, in the providence of Jesus Christ, the King of nations, subservient at last in some way to the advancement of the interests of the contracts of the interests. of the interests of truth and righteousness, and our desire and prayer that he may be sustained by a Divine hand in his, to him, honorable prison-house.

Contrast this outspoken testimony with the evasive ction of the late Unitarian Annual Conference at Prov-

Kane, and his right to shut up men in jail without THE LIBERATOR.

No Union with Slaveholders. BOSTON, NOVEMBER 16, 1855.

ANTI-SLAVERY LECTURES IN BOSTON.

The second annual Course of Anti-Slavery Lectures, a this city, is to commence at the Tremont Temple, of Thursday evening next, Nov. 22d, by a lecture from Hon. Horace Mann, and a poem by John G. WHITTIER -to be read, we understand, by Rev. THOMAS STARR King. By referring to the list of lecturers, as given in the official notice in another column, it will be seen that it presents a strong array of talent; and we presume that all the tickets will be readily sold. As our nam has been published in connection with that list, and in order to 'define our position,' we publish the following

GENTLEMEN :-- Your letter of October 1st, 1855, in viting me to deliver one of the lectures of the course on slavery, to be given at the Tremont Temple, was not re ceived by me till to-day. I hasten to reply to it, and to

their vicinity'; and I perceive on the list of pledged The case then stands thus: Mr. Williamson was lecturers, the names of 'Hon. Henry W. Hilliard, of adjudged guilty of court, and was even Alabama,' 'Hon. Robert Toombs, of Georgia,' and as declared by the judge to be guilty of perjury, because he had made oath that Jane Johnson and her sons were not in his custody, wherefore he could not produce them.

Alabama,' 'Hon. Robert Toombs, of Georgia,' and as declared by the judge to be guilty of perjury, because he had made oath that Jane Johnson and her sons were not in his custody, wherefore he could not produce them. ald not produce them.

After being held in prison for such contempt for also sent to that lawless ruffian, the leader of the Missouri-Kansas bandits, David R. Atchison - that last allowed to amend his former answer by desperate demagogue and Iscariot traitor to liberty, making oath simply that he did not produce those Stephen Arnold Douglas, of Illinois-that unmitigated Because it was impossible to do so.

With regard to the essential identity between these two answers, comment is needless.

Had this colatant act of repentance and subion been sooner made, Judge Kane might have also of Virginia. All these stand committed before the founded upon it some hope of regaining some por-tion of those relics of public esteem which may possibly have remained to him after his conduct in the Christiana affair; but now it comes too late, and is too evidently enforced by that supreme power of public opinion to which even the most obstinate and audacious offender must sooner or later bow.

But the ill effect of this matter is not confined to ladge. It has deadly shocked the Judge Kane alone. It has deeply shocked the public confidence in the administration of justice in general, and in the efficacy of our laws to secure their blasphemies against the God of freedom and the rights of man, deserve to be capitally executed, 'withten do frespect, but at this rate it must soon because their blasphemies against the God of freedom and the rights of man, deserve to be capitally executed, 'withten of respect, but at this rate it must soon because their public programs and who in the sound of the public programs and the public programs and who in the sound of the public programs and who in the sound of the sound come the contrary. People talk sometimes of missible in any case, which I do not believe,) even uncome the contrary. People talk sometimes of radicals and destructives who sap the foundations der the law of Congress which they themselves endorse, of society, and undermine the basis of public making it a piratical act, worthy of death, to enslave any native-born African, by bringing him to this country for that purpose; for the crime consists solely in the act of enslavement, no matter on what pretence In any other Northern city than Philadelphia,

That they are not to lecture is simply owing to their resuch an outrage as that of which, for more than the quarter of a year, Mr. Williamson has been the civil may have been the language used by them, as in

ts those in the right who hold that violence profess to regard slavery as 'the sum of all villances,' ould never be employed even for a right end.— and seek its utter overthrow. Pardon me if I express Passmore Williamson comes from his prison at the my astonishment, that you should so far forget what is Passmore Williamson comes from his prison at the peaceful flat of public opinion — released by the due to your self-respect, your moral consistency, the dustice of his cause and the voluntary submission dignity of the cause you have espoused, and the common sense of mankind, as to extend to some of the most worthless as well as most fiendish supporters of slavery, an offer to give them a liberal remuneration, if they will come to Boston, and do what in them lies to make this pro-elavery community yet more hostile to freedom, and therefore more realons in the service of the Slave Power. I took occasion, in my public reply to Gen. Houston last year, to enter the same protest against a similar invitation extended to him; and I sincerely cherished the hope, that we should be spared the repetition of an absurdity so glaring, and an act so offensive.

Gentlemen, I wish to do full justice to your motives ook of Discipline, would materially injure the M. . Church in Kentucky, and prove detrimental to e cause of God in our borders—
And whereas, the evil of Slavery is discussed in levest will be given to the course of lectures—a more terest will be given to the course of leatures - a more the family circle, on the stump, in the halls of leg-islation, and in the pulpit, we deem it right and quence-our cause has nothing to fear, but every thing proper to express our opinion. Therefore,

1. Resolved, By the members of the Kentucky to gain, from the closest scrutiny—it will be returning Annual Conference in conference assembled, That good for evil-we shall exhibit true magnanimity, and

Gentlemen, it would mortify me to believe that there Resolved. That we understand the Rule to lives the man who goes beyond me in a profound appreprohibit the buying or selling of human beings for ciation of what justly pertains to a noble, fearless and gain, and that we practise accordingly.

3. Resolved, That we instruct our Delegates to an untrammelled platform. If there be a journal more omber of said Church to sun- speech for all who attend its meetings than the American Anti-Slavery Society, I have yet to learn its name.

But, gentlemen, ' there is but one step from the sublime to the ridiculous.' Magnanimity, generosity, a good spirit, are all commendable virtues; but so are sound discretion, moral propriety, fidelity to principle, It is not required by the spirit of Christianity, it is not in accordance with the eternal fitness of things, to invite men guilty of 'the highest kind of theft' to come from a remote part of the country, and accept our proffered civilities, that they may show us the utility and excellence of robbing millions of our countrymen of The Philadelphia Presbytery of the Reformed Cove- their inalienable rights-of turning them into perishananter Presbyterian Church recently adopted, unani- ble property and articles of merchandize-of forcing them to live in a state of beastly uncleanness, by abolishing the sacred institution of marriage-of perpetrating upon their bodies and spirits all conceivable outvery is, in its entire character, principles, claims, ting upon their bodies and spirits all conceivable out-and issues, at war with the law of God, and utterly subversive of the dearest and most precious, the anti-slavery treasury, for this inexcusable and hor rible act of villany ! Why, gentlemen, this is to run charity and good will into the ground. It has no parcrime to be punished by the judges.
esolved 3. That slaveholding admits of no ing evil with good, but placing good and evil in the same category, making them equally deserving of public refusing courtesy, and equally dubious as to which should pre-

, are not only recreant to the benignant what is particularly surprising is, that you should ngs and spirit of the Gospel and of its bless-have selected from among the slaveholders, and defendmanity, and deserve the high condemnation of ers of slavery, the most insolent, depraved, and desperate of them all-Atchison, Wise, Douglas, Mason Resolved 4. That the developments of American

Slavery in the Kansas outrages, committed pursuant to a determined purpose to override all justice,

of notice, much less of special consideration. I have of notice, much less of special consideration. I have already properly described all but the two last; and beg leave simply to remind you, that Toombs has in sultingly boasted that he will marshal his slaves around their slaves, and the iniquitous consignment by a sultingly beasted that he will marshal his slaves around Federal Judge of Passmore Williamson to prison, where he still lies—for no crime either against God erate one of them at her peril. Mr. Butler is the inor man—all show, as with the clearness of nonday light, the slaveholding character of the nation
—and confirm us in our determination to give no
active support or conscientious, submission or allegiance to the Constitution of the United States,
which we hold to be a slaveholding instrument.

Resolved 5. That this Persylvers expresses it we then the State which imprisons, and sells into interminable
slavery, such colored citizens of Massachusetts as venture upon her soil, and which expelled from her limits
our venerable and much-respected fellow-citizen, Hon. Resolved 5. That this Presbytery expresses its Samuel Hoar, though clothed with all the official authority of the Commonwealth to seek in a constituthose victims of Southern perfidy from their horribl doom. If we must allow our politeness to run in tha direction, let us at least select the most decent and can did, not the most abandoned and malignant, among th men-stealers of the South, 'to favor us with the views prevalent in their vicinity,' on the subject of chatte slavery. With all possible respect for you, gentlemen individually and collectively, I, for one, shall keep along

from any such mixture. Not even to find a tempting opportunity to plead for those in bondage will I con- speakers, who are to appear in defence of freedom, have sent to recognize the propriety of such a procedure. thought of objecting to the invitation to Southern slave-My aim is to stain the character and render infamous holders. Perhaps they have not thought at all about the conduct of the slaveholder, throughout the civilized it, and may yet regret that they had not done so before world. I am for his immediate exclusion from the professedly Christian church, and from every honorable
stand or fall. I condemn them not. It is for each one
position in the State. As long as he is allowed to hold
his head up in society—is deemed worthy of public consideration—is permitted to fill offices of trust and emolothers to pursue, under such circumstances:—mine is ument-is recognized as a friend of his country, and clear, and I must be true to my convictions, even at simated by the spirit of true plety-and, especially, the risk of giving offence, or being grossly misunderanimated by the spirit of true piety—and, especially, the risk of giving outside, or being grossy misunder-as long as those who claim to be the representatives and advocates of the slave treat him with marked atten-tion—so long will be continue to rob and oppress the tion—so long will be continue to rob and oppress the victims of his cupidity. He must be made to feel, as of universal emancipation—believing you have acted does the foreign slave-trader, the overwhelming power of public sentiment—that he is a 'sinner of the first for your kind overture—and convinced that the most rank,' utterly without excuse, and deserving of univer-effective lecture I can deliver is to record this frank and sal abhorrence. Is your invitation to him, gentlemen, honest testimony, I remain, gentlemen, with high conat all calculated to produce any such feeling?

Gentlemen, an act wholly unnecessary is labor lost. The adage, that 'it is not worth while to carry coals to Newcastle,' though trite, is in this connection both pertinent and instructive. Is the Anti-Slavery cause, e in its mildest phase, so popular in Boston - are the apologists and defenders of Southern slavery so few and odious - that you deem it a meritorious act to import the leading slaveholders of Virginia, Georgia, Missouri and South Carolina, to sustain their horrible slave system against such overwhelming odds? How much far-ther advanced, in principle, on this subject, is Boston ists may understand him, and cherish for him that per than Charleston, Richmond, or Savannah? What of sonal respect and affection which the simplicity and the pulpits and churches of this city? What is the anting spirit of the Daily Advertiser, the Courier, the Journal, the Traveller, the Chronicle, the Post, and him, the better certainly will they know him. I profor those who are the victims of this all-prevailing pro- will prove all the more acceptable on that account slavery sentiment to put their hands into their pockets, The more easy, unpretending, and natural the lan-

the American Board of Commissioners, if, instituting a proving plans, and suggesting new ways and means with the views prevalent in their vicinity' - offering be borne in mind. not only to give them enough to defray their expenses across the Atlantic, but to put a handsome sum into their pockets? All Christendom would resound with mingled cries of derision and shouts of laughter. When it shall be deemed proper to hire burglars, highwaymen. counterfeiters, and pirates, to show that honesty, jus-

How reads the Declaration of Independence: "I believe I am pretty well up to the suggest that the sare created equal; that they are endowed by their during a long illness, I entered fully into it. Dr. Creators with certain inalienable rights; that among these are life, liberary, and the pursuit of happiness." It is not that, important as the anti-slavery movement was, he takes are life, liberary, and the pursuit of happiness. therefore, is not a debatable question. It is to be affirmed and maintained, not argued or proved. No slaveholder needs to be enlightened on that point. No man living is more conscious of his perpetual injustice to his victims. The blood-reeking slave code which has enacted is the confession, if not the full measure, of the standard publications.

Mr. James and I take in The Liberator; so you will see that I have a little spice continually added to my knowledge of the matter, which will prevent it from perishing. Perhaps, however, I may ask you a question or two, to secure accouracy as to facts." ners, when his right to hold slaves is unquestioned, the o assume his true shape, that of a devil. He is then restraints. He is ready for imprisoning, tarring and ence and robbery. His resort is to gags, padlocks, scourges, bowie knives, revolvers, and other instruments of torture and death. His trained bloodhounds are the abodiment of his own spirit. It is not light that he hove all that is called God,' and is filled with Satanic

. The planters of Columbia The planters of Columbia
Are gods beneath the skies!
They stamp the slave into the grave,
They feed on famine's sighs!
They curse the land, the wind, the sea—
Lord! have they conquered thee!
With a frown looking down,
They curse the land and sea:—
They rival hell, they libel heaven,
But have not conquered thee!

There are many questions, about which men may is not one of them. The love of liberty is instinctive in the human breast. In the eloquent language of Lord Brougham :--. There is a law above all enactments of human codes

This sentiment is confirmed by a distinguished Vir-

ginian, Judge James G. M'Dowell, when he says :-'You may place the slave where you please—you may dry up to your utmost the fountain of his feelings, the springs of his thoughts—you may close upon his mind every avenue to knowledge, and cloud it over with artificial night—you may yoke him to labor as an ox which liveth only to work, and worketh only to live—you may put him under any process, which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, and the idea that he was ional being—you may do this, and the idea that he was porn free will survive it all. It is allied to his hopes of mmortality—it is the ethereal part of his nature, which poppression cannot reach—it is a torch lit up in his soul by the hand of Deity, and never meant to be extinuished by the hand of man."

It is proper to say here, that the valuable services rendered by that Association, and by its indefatigable Secretary, Wilson Armistead, to the anti-slavery cause, were most cordially acknowledged by Mr. Estlin, as they must be by the friends of freedom generally, wherever known.

Slavery, therefore, is a beinous sin, not a debatable words. . . . When an American comes into English seci- think it right to pursue." ety, let him be asked, 'Are you one of the thieves, or among the thieves, the sooner you take the outside of ministers of the congregation with which he was con the house, the better.'

discuss the question, whether there can be any property find in his own mind an excuse for their holding n merchandise, houses, ships, or other produ and nature make property in man as sacred as any would then be fully vindicated. A visit which Re

I may be reminded, that none of the distinguished

sideration.

Yours, for no union with slaveholders, WM. LLOYD GARRISON. Dr. SAMUEL G. Hown, and others, Committee.

MEMORIAL OF THE LATE MR. ESTLIN. No. III.

In this and the following numbers of this Notice, it my purpose to let Mr. Estlin, for the most part, speak for spire; and the nearer they can come into contact with other newspapers? While, therefore, the pulpit and press, the wealth, respectability, commercial strength, vate correspondence with him, mainly relating to the popular sentiment, and religious influence of Boston. are all actively combined to 'crush out' every vestige quent passages and stately sentences are not to be of anti-slavery feeling and action, is it judicious or wise looked for; and I would even believe that my selections and proffer a liberal pecuniary bribe and every civility guage, the less does it hide from us the mind and heart to induce the human-flesh-mongers, south of Mason and of the speaker or writer,—the central points to which Dixon's line, to add their diabolism to the general cor- we would have access. The correspondence, on his ruption among us? To ask is to answer the question.

Gentlemen, what would be thought of the sanity of stating opinions, urging objections, criticising or apourse of lectures for the subversion of idolatry, they of prosecuting the cause-the great, common cause of should invite some of the most subtle and malignant the Race. No part of it was designed, or probably worshippers of Brahma to come over, and 'favor us ever imagined as likely, to be published. This should

From a letter dated March 2, 1845, I make the fol lowing extracts :-

'I have it much in my mind, against the next Fair, [the annual Anti-Slavery Fair, or Bazaar, held at Boston at the season of Christmas,] to draw up a very concise statement of the purposes and efforts of the Anti-Slavery Society in Boston. You can hardly be-Anti-Slavery Society in Boston. You can hardly be raised to securing the services of slaveholders in opposition to the sacred cause of human liberty.

How reads the Declaration of Independence? 'We hold these truths to be SELF-EVIDENT:—that ALL MEN

pletely identifying himself with the Abo

The honesty of Mr. Estlin's mind appears in the moment that right is denied, it operates like the touch above extract. Alive as he had become to the great of Ithuriel's spear, which caused the dissembling toad subject of slavery, and much as he had come to esteem transformed into a wolf or tiger. His passions are 'set had become in a measure acquainted with, through and respect such of the American Abolitionists as he on fire of hell.' He spurns all barriers, and defies all their writings and doings, he would take for granted none of their conclusions, and would yield assent to no feathering, hanging, assassinating, or lynching in any proposition or measure, unless his own judgment appropriate proved it. On the other hand, the passage quoted equally shows his candor, his freedom from bigoted attachment to opinions already formed, his readiness to accept more light, even though it should prove his needs, but a heart of flesh. He aspires, in the exercise even in days of debility and illness, to obtain further knowledge of facts, and reexamine the ground on 'above all that is called God,' and is filed with cataline pride. What is the South but one vast grave-yard, in which lie buried all noble aspirations, all reverence for human rights, all freedom of speech, all respect for jushuman rights, all freedom of slavery should grow within him, and that he should become, at length, what one of the most devoted, faithful and intelligent of the British Abolitionists has called him, 'the Atlas of the cause in England.' We Foreign Anti-Slavery Society :shall trace in these papers the steady, natural development and growth of his mind in anti-slavery. It is not, however, my purpose or wish to forestall the opinion of any reader, but to enable him to estimate for himself the worth of Mr. Estlin's services to the holy nestly differ; but the inherent turpitude of slavery cause of human freedom and elevation, and to learn, by a kind of personal acquaintance, to honor and love him for his works' sake.

The projected 'concise statement,' spoken of in the above extract, expanded into a pamphlet of forty pages, rere is a law above all enactments of human codes: it is the law written by the finger of God upon the heart of man; and by that law, unchangeable and eternal, while men despise fraud, and loathe rapine, and abhorblood, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man.'

Written in a calm and cautious state of mind, it realls was when it till was was the it in the control of the first edition of which now lies before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. It is entitled, 'A Brief before me, published at Bristol, in 1846. it really was what its title purported, and was instrumental, in no small degree, in enlightening British minds upon the subjects of which it treats. Having had a very considerable circulation, -one thousan copies having been distributed gratuitously, at Mr. Estlin's own expense, - a new edition, revised and enlarged to fifty-four pages, was published in 1853, by the ' Leeds Anti-Slavery Association,' forming one of their series of (over eighty) anti-slavery Tracts. It is

by the friends of freedom generally, wherever known. In November, 1845, he writes, 'I wish I could talk question. 'If a man should propose to me,' said DAX- with you, or some such as you, as I despair, almost, in IELO'CONNELL on a certain occasion in Exeter Hall, a any other way of having all the data that I think discussion on the propriety of picking pockets, I would needful to enable me to form a correct judgment as to turn him out of my study, for fear that he should car- the merits and demerits of the various anti-slavery ry his theory into practice. But he who thinks he can parties in America. I really study THE LIBERATOR vindicate the possession of one human being by anoth-er—the sale of soul and body—the separation of father to articles violently opposed to himself and his views. and mother—the taking of the mother from the infant I feel great confidence that I know something of the at her breast, and selling the one to one master, and the real nature and extent of the arguments against the other to another, is a man whom I will not answer with course which Mr. Garrison and those who act with him

Mr. Estlin had an hereditary and deeply-seated re are you an honest man? If you are an honest man, spect for the ministers of religion. His own father, then you have given liberty to your slaves. If you are and Rev. Dr. Carpenter, who were successively the nected from his birth until his death, were men whos I may be told, gentlemen, that, in declining your obstracters he might well revere, and from whom he courteous invitation, I display as intolerant a spirit as could not but obtain an early impression of the minis Mason, Wise, Atchison and Douglas, and stand re. terial office of the most elevated and favorable kind buked with them by the readiness of Messrs. Toombs He was, therefore, slow in believing the charges of the and Hilliard to take up the gauntlet flung down to general moral defection and guilt of the American them. My reply is, that the former act entirely con-sistent with their slaveholding theory; while the latter were brought by the American Abolitionists. He saw are clearly conceding it to be a matter of controversy, and admitted, early, that they were not faithful in the and therefore one of uncertainty. Would they gravely matter as they should be, yet he sought, if possible, to believing that they would ere long take an open and human industry? And do they not declare that God decided stand, and that the wisdom of their cours other property? Why then allow it to be an open ques-tion? 'If the Lord be God, serve him; if Baal, then his eyes in regard to this matter, and turn his attention to an inquiry into the reasons of the very general apa-

thy, or open pro-slavery, of the American pul result to which he came differed in no remo lieve, from the views of the Am generally, as will doubtless appear in the sea saw, at length, in the words of the title of Jane Birney's early pamphlet, words which he ofter as expressive of his own decided judgment, the American Churches are the Bulwarks of A Slavery.'

In November, 1845, he wrote respecting the v. India emancipation— Are you aware of the advance the West India islands of the condition of the colo people? In St. Vincent, which I visited some people? ago for my health, colored people now elt in the lin ago for my neutra, corresentatives of certain plans, of Assembly, as representatives of certain plan districts. The qualification, I believe, is properly the amount of £300 per annum. When I was the 1838, before emancipation, they sat as jurges trials, and marriages between white overseen ored women were not uncommon. In the eye of West India merchants, and of many of the plant our islands, emancipation has been a sad fail our islands, continued in the eyes of these vispecuniary interests are not involved, and who days the welfare of the human race, it has proved a prothe welfare of the number of the property in blessing. That generally, and hitherto, property in deteriorated in value, there can be no doult; but it is but a grain of dust in the balance."

And again, in a subsequent letter-'I meating my former letter an emancipated since at 8t King named Douglass. An estate in that island is only ed after the share system, and Dosglass is one of the who have two or three sugar-fields to look after, half the produce of which he receives for his trouble, the own having the other half. Last year, D. sent to Bristol couple of hogsheads of sugar to be sold for him, wh was done. Inquiry was made of the captain of vessel, who knows Douglass, if he was a man,' The answer was, 'No, for he were to thon stockings.' It seems, however, he has always h most respectable character, industrious and saving a slave, and prudent and wise since eman has a lime-kiln, which brings him in someth anxious for the welfare of his wife and child asks, you observe, for a family Bible. I sent hi volume of Chambers' Miscellany, an Atlas, and g books for his children, and Mr. Ames sent many ers.' In a subsequent letter he wrote- I have to seen a captain from St. Vincent. He mays the mer are doing very well for themselves, but not for old masters. . . . The negroes, he says, are he ground, building, and becoming proprietors selves.

In February, 1846, he wrote-'I have ordered Chapman, " Stroud on the Slave Laws," which I le is scarce. If you could belp me in procuring book, I should be obliged. I am reading "Say it is "-what an exposure of sin and suffering! C. Wright's " Dissolution of the Union " is a mail uable production. I am circulating many copies. Early in 1846, he writes of the interest he file Frederick Douglass, who was then recently arrived Ireland, and whom he had invited to visit Bristol, a be his guest. He caused one hundred and fifty or of F. D's Narrative to be circulated in Bristol and vicinity, previous to Mr. D's visit to that city.

Speaking at the same time (1846) of the cont tions sent from Bristol to the Boston Anti-Slavery zaar, he says-' It is satisfactory to us, to me espec ly, to be told that our sympathy and aid are not or encouraging, but useful. I have sometimes a min ing, that in reading, writing, talking, and think good deal about American slavery, -in which sub confers myself deeply interested,-I am contemp an evil too vast and too distant for me to have t slightest power of remedying. Wishing to act ap the rule of not letting a day pass without doing on good to somebody, I sometimes ask myself how los expect to do any good in reference to the overwhelming evil of American slavery?' In a subsequent part the same letter, after alluding to the different antivery societies, and the want of harmony amongst the who professed to be equally opposed to slavery, he alded- For my own part, though I see room for mei improvement, there is quite enough of what is sentile and good in "old organized" Abolitionists to ease the feeble sympathy and aid that, living at this in tance from you, I am able to afford; and in my ena circle of influence, I am not inactive in the casse.

In the spring of this year, not feeling quite satisfic with merely wishing well to the Abolition came it America, ' he sent a handsome donation to the fends of the Massachusetts Anti-Slavery Society.

to attend it, if I am in health.'

And the following shows how clearly, at this period, he understood the spirit and attitude of the British and

You must regard the British and Foreign A. S. Se ciety as a spring of perpetual hestility to the least chusetts A. S. Society,—prejudicing people here gaint, and keeping before the country the anformation cussions in the American anti-slavery societies.

On this same subject he thus writes, should months later- Nothing of American anti-elavery been known here, (before the appearance of my Tried but through the medium of the British and Foreign S. Society, and by them, Mr. Garrison and his frie are greatly disliked, I fear traduced, but this I we not assert.' Much attention to American a slavery will be occasioned in Bristol by the present itation of the question [alluding to the visit of Garrison and Mr. Douglass to that city]. I hop shall form an auxiliary to the LEAGUE [then formed at London]. Another anti-elavery society this country, with new blood in it, is quite not

The old one is getting superannuated.' It was in August of this year (1846) that he saw Mr. Garrison. He went to London purpose see and become sequainted with him, and we duced to him there by Richard D. Webb, of De 'Mr. Garrison's very cordial greeting, and frit expressions,' he writes, ' made me feel at once as " an old friend.' At this same visit to London, he in saw George Thompson and Frederick Douglass, at others whose names are well known in the history the cause. Soon after this, Messra. Garrison and Don lass visited Bristol, and were the guests of Mr. Edit and of Mr. Edward Thomas, a much respected Qui gentleman of that city. Public meetings were and various private interviews took place, affects great satisfaction and delight to large numbers, productive of no little benefit to the anti-slavery The details, as given by Mr. Estlin, are full of inti

One of Mr. Estlin's first objects, in his efforts for anti-slavery reform, -for he never worked side definite objects in view,—was to induce the min and leading men of the religious denomination.

England with which he was connected (the Unitario to turn their attention to the subject of slaver). America, and to use their influence, whatever it be, with their American brethren, to obtain fres a fuller testimony and a more decided and general tion against slavery and its unchristian and de ing practices. He circulated among them a large number of his own clear, calm, and forcible paul the Brief Notice of Slavery, &c.; he exerted him to procure notices of anti-slavery persons, books, doings, to be inserted in their public journals caused to be published and distributed many brief uments, containing facts and arguments of an anish tic and convincing character; he attended (a been his wont) many of their public meetings, is his own neighborhood and elsewhere, and in public and a private presented the subject, as his con deep interest in the cause prompted. It is not much to say, that no man in the deno throughout the kingdom, possessed more of the resp. and confidence of his associates than did Meware of the advance in dition of the casiaved I visited some years e now sit in the House of certain places or elieve, is property to When I was there is nite overseers and col.

In the eyes of our any of the planters in en a sad failure:—to e eyes of those whose polved, and who desire it has proved a great hitherto, property has be no doubt; but that

tter-'I mention ed slave at St. Kitts. hat island is cultivat ouglass is one of those s to look after, half the his trouble, the owners r, D. sent to Bristol a be sold for him, which of the captain of the ne was a 'respectable or he wore no shoes or he has always borne a strious and saving as nce emancipation. He ns in something, and is ife and children. He Bible. I sent him a He says the negree he says, are buying

-i I have ordered of e Laws," which I hear me in procuring this reading "Slavery as and suffering! . ting many copies." the interest he felt en recently arrived in andred and fifty copies it to that city. 1846) of the centribu oston Anti-Slavery Bu y to us, to me especial-by and aid are not only

alking, and thinking ry, -in which subject ,—I am contemplating Wishing to act up to es without doing some ask myself how I cur a subsequent part of the different anti-slaharmony amongst those oned to slavery, he al-I see room for much ugh of what is sensible eat, living at this dis-ford; and in my small otive in the cause." feeling 'quite satisfied

the Abolition cause in ionation to the funds of Boolety. he writes- It is said ion in London next Au-

ill certainly go to town

clearly, at this period, itude of the British and and Foreign A. S. So-hostility to the Massa-cing people here against ry the unfortunate dis-layery societies."

us writes, about three erican anti-slavery has pearance of my Tract,) British and Foreign A. larrison, and his friends duced, but this I would ion to American anting to the visit of Mr.

that city]. I hope no LEAGUE [then newly anti-clavery society in in it, is quite needed. mared." r (1846) that he first o London purposely to h him, and was introd D. Webb, of Dublin. d D. Webb, of Dubin-greeting, and friendly me feel at once as with isit to Lendon, he first ederick Douglass, and nown in the history fors. Garrison and Doug-counts of Mr. Estin,

e guests of Mr. Esthis, much respected Quaker io meetings were hold, took place, affording to large numbers, and the anti-clavery cause. lin, are full of interest. its, in his efforts for the never worked without o induce the ministers gious denomination in innected [the Unitarian] subject of slavery is nce, whatever it might ets, to obtain from them ecoded and general ac-hristian and demoralisbristian and demoralis-among them a large and forcible pamphlet, to.; he exerted himself by Persons, books, and the public journals; be ibuted many brief doe-guments of an authon-be attended (as had

he attended (as had public meetings, in his , and in public and in

s, and in public and as his conscience and upted. It is not too in the derromination, sed more of the respect than did Me. resting:

and when he spoke, his words carried with them the sed which justly belongs to perfect sincerity and reight wines participated the character, and well-tried and theroughly-proved good sense. His abundant and

and thoroughty in his denomination were not without anythird success. He had indeed some able co-workarrand success and laymen, whom it would be not pleasant here to name, but among them all, not passed, if any equatted him in his hearty, unone surpassed, a superior to this great cause of hu-I may properly quote here the words of one who knew and respected him most thoroughly, and who knew and respected him most thoroughly, and who kneed was one of the earliest and most ardent friends the anti-clavery movement in the English Unitarian of the spit-starty george Armstrong. This gentleman boly-the Rev. George Armstrong. This gentleman spits (in October, 1850)— In Bristol, the cause does first it rever it never may. But you must be sennot use ; the bow supremely indebted it is to the intelligence, Misserance and benevolence of a man in the position Mr. Estlin. I think there is no interest in this orld which so absorbe him; and hardly, indeed, could that interest be so great, if he did not link it, both in its bearing to himself and others, with the higher inits meaning.

Iterests of an eternal world.*

The solicitude which Mr. Estlin felt, that the denom

ination to which he belonged, and all its members, both Aserica and Eagland, should acquit themselves honorably and faithfully of their Christian duty to these who had 'fallen among thieves,' was not confined to that denomination. He was very little of a sectarian, and it became his heart's desire to see the whole an, and religious sentiment of Great Britain united in one expression of condemnation of slavery, and of earnest et respectful remonstrance with all who justified or med it. To this end, he caused many documents of an appropriate character, and especially such as showed stion of the different churches in America, and their ministers and journals, towards slavery, to be printed and extensively circulated in the different relious hodies of England, and laid before the conductors the various religious papers. Much good is known to have resulted from his labors in this direction. It hardly needs to be said here, how indifferent th

American Unitarians, as a body, have showed themsives to the frank yet courteous remonstrances and affectionate intercessions of their English brethren. They have preferred to follow the false lights of expediency, to hearken to the counsels of timidity and apathe, and to trust in the hollow promises of selfish pollicians and traders. Such demonstrations as were made by Drs. Dewey, Parkman, Putnam, Gannett and others, caused no little grief to Mr. Estlin's mind, as well as to many more; but it was inconsiderable, when comared with the disappointment and regret he felt at eing how general was the submission, on the part of American Unitarians, to the pro-slavery doctrines and counsels of these men, and how great and ominous a silence with regard to the worst of crimes brooded over that body, which claimed for itself preëminent intelligence and influence, and which professed to hold more ane and liberalising views of man's brotherhood, and mutual claims and duties, than any other religious body in the land. It may be said, without fear of conon, that of all the American Unitarian ministers she have, from time to time, fearlessly spoken the words of Christian truth, touching the manifold wrongs done to the American slave, not one has escaped persecution, censure, and abuse, from his own denomination, in one form or another, and scarcely one but has been made to suffer in his worldly prospects. A markpersecution has followed the younger ministers of the denomination, who have ventured to speak out against slavery, and has driven the larger part of the oughtful and manly among them to seek positions inevendent of the control of the Unitarian body, and of the narrow ends to which, for many years, it has been almost exclusively devoted. From the days of Dr Channing and Dr. Follen, both of whom, though in different measure, felt the weight of this denominational persecution, the number of witnesses to the unfaithfulss of the American Unitarian body to its high calling and its Christian duty have been constantly multiply-ing. This is, indeed, a digression; yet not misplaced, a notice of one, who, for his father's sake, through all early associations, and from the convictions of his our soul level the Unitarian faith, and earnestly dered to witness the fruits which he believed could not fail to come from its sincere and hearty promulgation ; and who expended much time and gave his best labors, is bealth and in sickness, to effect these most desirable

HOW TO OPPOSE THE SLAVE POWER.

THE UNITARIAN AUTUMNAL CONVENTION was held at tis given in the Christian Register and Christian Inhirer of week before last. After much discussion of vafous topics of a theological and denominational character, the Rev. R. HASSALL, of Mendon, Mass., ' wished introduce a resolution condemnatory of American Savery. The Chair ruled the motion out of order, unes the subject under discussion was first laid on the thie. This the Convention refused to do, and the resoution was withdrawn, or rather not entertained."

Sabsequently Rev. Mr. HASSALL again urged his resoution on the subject of slavery. . He wanted to have the vote of the Convention taken upon his resolution."

Rev. CHARLES H. BRIGHAM, Taunton, Mass., thought t better to consider a distinct matter on which there ould necessarily be, by implication, an expression of epinion on the general subject Mr. Hassall was apxious to bring forward. He alluded to the building of a thurch in Kansas, and introduced Mr. WHITMAN, who is endeavoring to collect funds for that purpose. After a statement by Mr. WHITMAN, and confirmatory remarks from Rev. E. E. HALE, Mr. GEORGE W. BOND, of Boston, offered the following resolution :

Resolved, That this Convention, earnestly desiring the extension of the area of Freedom, and precitically to express our abhorrence of Slavery, and our sympathy with all who are oppressed, in the earnest belief that the most certain means of accomplishing this end is to spread the true spirit of Christianity, cordially recommend to all our churches to raise immediately the sum required to receive a charge in Learness Exercises. equired to erect a church in Lawrence, Kansas Terri-

Rev. Mr. Hamall withdrew his resolution in favor of ir, Bond's. We know not what the precise phraseolog of Mr. H.'s resolution was, but regret that it was at brought to a vote in the Convention. Mr. Bond's Solution was unanimously adopted, and soon after the cation adjourned, having thus, with that wisdom the world which is foolishness in the sight of God. amel all the anti-slavery feeling of the Convention the single channel of building a secturian church a the far away region of Kansas, in which it cannot be descrably expected that anything condemnatory of Abrican Slavery' will be preached, since the Unitatha Convention itself, in its New England strength and vicion, could not venture upon anything so extreme

HEALTH OF FRANCIS JACKSON. Having made the ainful aunouncement, in our last number, that Mr. ACREON was lying dangerously ill, it gives us inexpressible pleasure to state, that an anexpectedly favortile change has taken place, and that his restoration, if o vigorous, at least to comparatively good health, a highly probable. This intelligence will give great Mal to the minds of many anxious friends, near and female. May he live to witness the jubilee !

THE 'MOB OF GENTLEMEN OF PROPERTY AND STAND ba. On Monday next, will be published the Proceedhgs of the Commemorative Meeting of the memorable Thornty-First of October, 1835, at 46 Cornhill, Boston making a large octave pamphlet of 80 pages, with the speeches of WM, LLOYD GARRISON, WENDELL PRIL IPA, TREODORE PARKER, THOMAS WESTWORTH HIGGIN BIS, HENRY C. WRIGHT, and others—with a valuable Appendix, Price, single copy, 17 cents-or, by the dom, 15 coats. Bay and preserve it. For sale at the Asti-Slavery Office, 21 Cornhill.

SALLIE HOLLEY IN MARLBORO' AND NORTHBORG'.

DEAR FRIEND GARRISON :

Sunday evening, October 21st, Miss Holley spoke to cordingly the attendance was limited; but those who did attend were people who were open to receive, un- A NORTH SIDE VIEW OF SLAVERY. THE REFUGEE : prejudiced, the great ideas and earnest thoughts of the speaker; and many of them, I doubt not, will enter with more carnestness than heretofore into the cause so ably set forth; and earnestness is what we want in this great cause - not on numbers does our strength depend

Not to the swift nor to the strong The battles of the right belong.

I would not undertake to report the words or the deas of the lecture ; I should only mutilate or destroy still, I would say a few words in relation to it.

The feeling and impressiveness of utterance evin the sincerity of the speaker's belief in the truth of the cause she so ably advocated, and drew forth the sympathies of her hearers in behalf of the down-trodden rictims of oppression, who groan beneath the weight of

Republican despotism.

The speaker drew a vivid contrast between the teach ng and example of Jesus and the teachings and exam ples of those of to-day, who, though professing to be his true disciples, still trample beneath their feet all that Jesus held most dear ; and, like the priest and Levite

of old, pass bleeding humanity by on the other side. Miss Holley denied the charge of infidelity made against the abolitionists, which is ever ready to be pre ferred by the bigot and sectarian against those whose arguments they can neither comprehend nor refute; howing that striving to ameliorate the condition of humanity, and to lift the human mind above the conlition of the brute, was the highest attribute of Chris-

Many people stay away from the meetings holden by the Agents of the Massachusetts A. S. Society, declaring that they cannot give their support or sanction to the tention to the marble bust of WENDELL PHILLIPS, Esq., preachers of infidelity, licentiousness, and anarchy; executed by Mr. JOHN A. JACKSON, and to be found for and, from within their ball-proof mail of ignorance and rejudice, hurl their anathemas upon the devoted heads of those few noble servants of truth, who, now in the middle of the nineteenth century, amid republican pro-

Right will triumph at the last, So round and round we run.'

hand of devoted men and women, to endure the oblo- preciated, and we trust also to be constantly employed. quy, reproach and persecution which are, and have ever How much were Powers and CLEVENGER indebted to of sin, is sure to prosper-such devotedness to the cause countenance and aid! Is there no kindred spirit in Bos-

must be productive of much good, and that it will re- capable of achieving. In addition to the beautiful move the scales of prejudice from many eyes, thus enabling them to see, in all its beauty, the glorious doctrine of human redemption from ignorance and oppres- astonishingly life-like, and must delight all the friends

The meeting at Northboro' was very respectably see that it is put into marble, without fail. attended. The arrangements for the meeting were The price of Mr. PHILLIPS's bust is ten dollars, in made by Dr. Allen, the Unitarian minister of that place, plaster. Whoever purchases it will be sure of posseswho takes a lively interest in the cause. Would that I sing by far the best likeness which has yet been taken could say the same of other professed ministers of Christ of him—and no better can be. It deserves a place in that place!

to be felt, and the attendance was as large as any one most pleasure to attend to any orders from abroad, not who knew the town could expect, although, if reading only on account of our high regard for Mr. PHILLIPS. the National Era had had a tendency to produce anti- but for the encouragement of an artist of superior merit. slavery sentiment and action, it would, I should judge, be far different ; for, if I mistake not, there has been in that place, at one time, ninety subscribers to that lithographic view of PASSMORE WILLIAMSON, the victim

In noticed at the meeting the Orthodox minister of that place, though I heard him, in private remarks after meeting, denounce Garrison in the set terms peculiar to his class, such as 'infidel,' 'disorganizer,' &c .- charging him with retarding the progress of liberty. I wonder he does not set 'Garrison' a better example, and do something himself for the cause of human freedom!

Yours, for truth, GEO. B. WOOD. Marlboro', Oct. 28, 1855.

A PUGITIVE IN MILPORD.

FRIEND GARRISON: victims of Southern oppression is on his way to Canada, for justice and liberty has perished in the land,

that cold but happy land.' sense of that terrible term. It was with great difficulty tion.

and refused to eat. nd refused to eat.

By care and watchfulness we kept him till the next him to Worcester, to take the underground railroad. Beach 35,077. Before this, I trust he has reached that soil, which

alone is free. for man, woman or child, who wears a colored skin.

'God of the poor and friendless, Shall this unequalled wrong, This agony be endless? How long, oh God! how long

Shall man set on his brother.
The iron heel of sin,
The Holy Ghost to smother,
And crush the God within! Christianity! We are unworthy and base. May God

scaled !

Anti-Slavery Society.

On behalf of the Committee, SARAH OTIS ERNST.

The annual Thanksgiving in Massachusetts be observed Thursday, Nev. 29th.

NEW PUBLICATIONS.

We are indebted to various publishers, for a numbe of new and valuable works, appropriate to the season a few of the people of this good old town the words of salvation as found in the gospel of liberty. The every middly and any are titles of some of these, this week, promising a more particles of some of these, this week, promising a more particles of some of these, this week, promising a more particles of some of these, this week, promising a more particles of some of these, this week, promising a more particles of some of these, this week, promising a more particles of some of these, this week, promising a more particles of some of these of these of these of the people of this good old town the words of the people of this good old town the words of the people of this good old town the words of the people of this good old town the words of the people of this good old town the words of the people of the worthy of a wide circulation, and serviceable to the cause of bleeding humanity. We can only give the ticular notice in subsequent numbers

> the Narratives of Fugitive Slaves in Canada. Related by Themselves. With an Account of the History and Condition of the Colored Population of Upper Canada. By BENJAMIN DREW. Boston : Published by John P. Jewett & Co. 1855. pp. 387.

GLESWOOD; or, the Parish Boy. Boston: Shepard Clark & Co. 1855. pp. 429.

Scenes in the Practice of a New York Surgeo By EDWARD H. DIXON, M. D., Editor of the Scalpel. With Eight Illustrations by Darley. New York: De Witt & Davenport, Publishers. 1855. pp. 407.

WAGER OF BATTLE; a Tale of Saxon Slavery in Sherwood Forest. By HENRY W. HERBERT, Author of 'Henry VIII. and his Six Wives,' 'The Captains of the Greek and Roman Republics,' 'The Roman Traitor.' 'Marmaduke Wyvil,' 'Oliver Cromwell,' &c. &c. New York : Published by Mason Brothers, 22 Park Row. 1855. pp. 386.

CASTE: a Story of Republican Equality. By Sydney A. Story, Jr. Boston: Phillips, Sampson & Co. New York : J. C. Derby. 1856. pp. 540.

THE IROQUOIS; or, the Bright Side of Indian Charac ter. By Minnie Myrtle, New York: D. Appleton & Co. 1855. pp. 317.

AMY LEE; or, Without and Within. By the Authoro 'Our Parish.' Boston: Brown, Bazin & Co. 1856. рр. 876.

ARTISTIC EXCELLENCE. We again desire to call at fessions, and boastings of freedom, dare to preclaim the doctrine of universal liberty! Let such beware how they despise the day of small things, for skill. In a city like Boston, with so many gentlemen of wealth and taste, he ought to find liberal and enthu-A cause that can call forth from private life such a siastic patrons. He needs only to be known to be apbeen, the chief weapons of the minions of the kingdom Nicholas Longworth, of Cincinnati, for his timely of truth will not go unrewarded.

It seems to me that Miss Holley's visit to this place generous lift? Call at his studio, and see what he is of that venerable man who behold it. They ought to

A goodly interest in the words of the speaker seemed hold consecrated to freedom. It would give us the ut-

PASSMORE WILLIAMSON. A large and well-executed of judicial usurpation and tyranny, in his cell in Moy-I noticed at the meeting the Orthodox minister of amensing Prison, is for sale at the Anti-Slavery Office, a visible household testimony against his cruel impris-

A large portion of our first page is occupied with the malignant pro-slavery diatribes of the purchased tools of the Slave Power, North and South. publish nothing more effectual in behalf of the Anti-Slavery cause. No department of our paper is so admonitory as the 'REFUGE OF OPPRESSION.' lany compressed therein, from week to week, fail to I am quite happy to inform you that one more of the create the deepest moral abborrence, then all reverence

Last Friday, we were informed of the presence in DANIEL S. WHITNEY, agent and colporteur for our village of a fugitive from Richmond, Virginia. The the American Anti-Slavery Society, will be in Beverly poor fellow was conducted to my store, to receive the and its vicinity, during the ensuing week, to prosecute aid and sympathy of the Anti-Slavery friends. There his labors in behalf of those in bondage. We trust he could be no mistake that he had been a chattel in every will meet with a friendly reception and hearty coopera-

that we could convince him that he was among his An error of 1000 votes in the returns from Norfriends. He trembled with fear as he sat at my table, folk county being corrected reduces Mr. Walley's vote in that county to 1654, and makes his vote in the State 13,470. The total vote is, therefore, according to the morning, when we made up a sufficient amount to send Advertiser, 137,358. Gardner 51,933, Rockwell 36,867, . .

Our readers in New Bedford will not forget that Oh, how I blush, that in all Massachusetts there is WM. Wells Brown is to speak there on Sunday next, not an inch of free soil redeemed-no place of safety at the usual hours of service. This is Mr. Brown's first visit to New Bedford since his return from Eu-

From the Pittsburgh Commercial Journal.

LECTURE OF WENDELL PHILLIPS.

Shall man set on his brother.
The iron heel of sin,
The Holy Ghost to smother,
And crush the God within !'

Shame on our professions of Republicanism and Christianity! We are unworthy and base. May God assist us in the work of repentance, before our doom is sealed!

ANTI-SI-AVERY BAZAAR. assist us in the work of repentance, before our doom is sealed 1 G. W. S.

ANTI-SLAVERY BAZAAR.

The Sixth Cincinnati Anti-Slavery Bazaar closed at the Mechanica' Institute, Oct. 26th, with unexpected success, its proceeds being upwards of eight hundred dollars. Owing to the prolonged illness of one of the Bazaar Committee, and the absence from the city of several others, this was far beyond their meet sanguine expectations, being two hundred dollars more than was realized by the content of the more inhebted, because we know our views are, in some measure, regulaive to them; and although we feel sure they will at last come to view them as the safest and truest, we know they now look upon them some measure, regulaive to them; and although we feel sure they will at last come to view them as the safest and truest, we know they now look upon them as somewhat visionary.

For the boxes of beautiful goods received from Bosome by the content of the safe that the safest and truest, we know they now look upon the safe with the safest and truest, we know they now look upon the safe with the safe to the brine, and then with pike or sabre of the articles particularly beautiful, but time and space of the articles particularly beautiful, but time and space of all. Let these friends remember that this is missionary ground, spon which, with much toil, the cross of fail. Let these friends remember that this is missionary ground, spon which, with much toil, the cross of fail. Let these friends remember that this is missionary fail and the safe to the distribution of the Gazette and the Commercial of this city, we are especially indebted for kind offices, which we condially and gratefully acknowledge.

To the Gazette and the Commercial of this city, we are especially indebted for kind offices, which we condially and gratefully acknowledge.

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To the Gazette and the Commercial of this city, we are especially indebted for kind offices, which we condit most unpalatable truths, sugared to the taste by no honicd words, urged upon you by no wheelding phrase, but the simple wormwood and gall. There it is; take it, if you will; if not, leave it. He calls a spade a spade, and has no dainty circumlocution to come at this oblong agricultural implement.

The sum and substance of his lecture was this—a justification of the Radical Abolitionists, or the 'fanat-

ics,' as they are called, for the course they take in attacking what are called American institutions. While tin Europe, when a reform is to be effected, the Church is used as an engine against the money-power, or the Lords against the Commons, or the tiers etal against the ancient regime, here, the ever-varying tides of public opinion sway hither and thither, and bear up or down upon their bosom whatever and everything that float thereon. If a reform is to be effected here, which strikes at the root of a great national sin, anchored in the Constitution, and claeping in its hundred arms the wealth, the aristocracy, the literature, the pulpits, the prejudices, and the passions of the people, the man who seizes his axe, and gives vigorous blows at the foundation, must expect to be called an Ishmaelite. Therefore, the Radical Abolitionist must stand in a belligerent position. He has no vote to cater for, no person to please, no book that he will expurgate for Southern latitudes, no favor that he bows to win; for, above the fluctuations of the political slough, the ebb and flow of markets and money-gettings, he sees his star shining in the sky of the future, and in that future lives.

Of course, this is but the most meagre sketch of an hour-and-a-half's address. Had we a verbatim report of the whole, we should yet want a description of the manner of the speaker, the calm, full, easy tones of voice, and the perfect aplomb of the man. He stood as a moved, when the mention of the name of Passmore Aliamson aroused a tempest of applause that continued for several minutes, as when his denunciations of

voice, and the perfect aplomb of the man. He stood as roved, when the mention of the mame of Passmore diamon aroused a tempest of applause that continued for several minutes, as when his denunciations of things, sacred and profane, was confronted by the calm, breathing silence, which, while it could not assent, was too tolerant and manly to become other than silence. For our own part, we can pardom many things to the spirit of liberty; and while entering our dissent to much the orator said, we feel in the moving spirit of the times, in the vast demand of the sum of all villanies, in the murmuring sound of the gathering tempests of a people's wrath, and in all the lessons of the past, that many things this 'fanatio' said are true; and we felt, at the moment of their utterance, that, had those words been proclaimed a dozen years ago, the tar-pot and feather-basket would have asserted the right to be used. It is something, at least, that we have here, practically, accepted as true the words of Jefferson, we believe, that 'error of opinion may be safely tolerated, so long as reason is left free to combat it.'

TI is amusing to see how desirous the Journal is to pay Mr. Phillips a merited compliment, and yet how careful it is to put in some indefinite disclaimers, so as not to give offence in that quarter.

But here is a critic (!) whom Barnum ought to se cure among his travelling curiosities :-

WENDELL PHILLIPS. We attended the lecture of this

Wholesale Stampede.—There have been but a few slaves in this (Marion) county at any time; and the number, already less than fifty probably, promises soon to be represented by a cipher. Our proximity to the Pennsylvania line, which, where it runs nearest us, is not more than twenty miles from Fairmount, renders the possession of slave property undesirable. On Saturday night last, six slaves started for Pennsylvania linght last, six slaves started for Pennsylvania the true hearts and strong arms of the free-souled in one mighty effort to confine the scourge and scandal of our country within the limits of the States which underly underly within the limits of the States which underly uphold it, To the success of this effort, the energies of THE TRIBUNE will be sternly devoted; while the TEMPERANCE REFORM, including the entire suppression of the Traffic in Intoxicating Beverators where supplied, too, with fire-arms. In short, it would appear that they either possessed a good deal of forecast, or were prompted in the action by some agent of the 'underground railroad.'—Fairmount True Virginian.

A Slane Heroine.—The Trenton, (N. J.)

A Slave Heroine.—The Trenton, (N. J.)
Gazette records the passage through that town of a party of fagitive slaves, under the following remarkable circumstances:—Two years ago, a slave woman, advanced in years, the mother of six children, who had all been sold from her when old enough to be useful, overheard her master bargaining for the sale of her grandson, a boy fifteen years old, to a trader. This being the last of her family, she resolved not to permit it, and the same night fied with the boy. They travelled by the night Northward, going by the North star, and, after long wanderings, reached Canada.

There she hired herselfout for wages, and two months ago, with the result of her own and her boy's labors, returned to the South, where, concealing herself in the woods, she revealed her presence only to her friends, and thus collected seven of her children and grand-children. They started northward, travelling only by night, and concealing themselves during the day.

THE TRIBUNE employs no travelling agents, and sends out no nearest and the se A Slave Heroine .- The Trenton, (N. J.)

Rough Times in Kansas.—In the Independence Dispatch of the 1st, we find a dispatch from St. Joseph, of same date, which says that Samuel Colins, a member of the Kansas Secret Arny, met Mr. Patrick Laughlin at Doniphan, the previous day, and tried to shoot him. His gun missed fire; be then stabed Laughlin in the abdomen. Laughlin then drew a revolver, and shot him through the heart. Laughlin's life is despaired of. Laughlin belonged to the secret Association of Abolition adventurers in Kansas, and when fully possessed of their designs, made publication of them in the papers at St. Joseph.—St. Louis Republican.

The Pacific Railroad Disaster.—The St. Louis Democrat publishes a complete list of the victims and sufferers by this disaster. The dead are 30, and the wounded 70—in all, 100.

LECTURES ON SLAVERY. This course of Lec-tures will be delivered in the TREMONT TEMPLE, at 7.1-2 o'clock, on THURSDAY EVENINGS, in the or-

1-2 o'clock, on THURSDAY EVENINGS, in the orler indicated in the following list:
Nov. 22—Hon. HORACE MANN, of Ohio.
JOHN G. WHITTIER, Esq.—Poem.
Dec. 6—Mrs. Harriet Beecher Stowe's Drama,
Read by MRS. M. E. WEBB.
Dec. 13—Hon. JOSEPH M. ROOT, of Ohio.
Dec. 20—Hon. HENRY J. RAYMOND, of New York.
Dec. 27—Hon. LEWIS D. CAMPBELL, of Ohio.
Jan. 3—Hon. HENRY W. HILLIARD, of Ala.
Jan. 24—Hop. ROBERT TOOMS, of Geo. Jan. 24—Hon, ROBERT TOOMBS, of Geo.
Jan. 31—Hon, ROBERT TOOMBS, of Geo.
Jan. 31—Hon, HENRY B. STANTON, of New York.
Feb. 7—WENDELL PHILLIPS, Esq.
Feb. 14—Dr. WILLIAM ELDER, of Pa.
Feb. 21—Hon, JAMES BELL, of N. H.
Mar. 6—EDWIN P. WHIPPLE, Esq.

Hon. A. P. BUTLER, of S. C. Dr. WILLIAM A. SMITH, of Va. Rev. HENRY WARD BEECHER, of N. Y.

Tickets at \$3 each, admitting a Lady and Gentleman, can be obtained at Ticknor's, 125, and Jewett's, 117 Washington et.

Washington et.

SAMUEL G. HOWE,
Chairman Lecture (

FURTHER RECEIPTS In aid of the Publication of the Pumphlet on the Bos ton Mob of 1835. Geo. W. Stacy, Milford, C. Cowing, W. Roxbury, Mary G. Chapman, for pledge, John Sawyer, for do. Wm. B. Towne, Brockline,

Chairman Lecture Com.

WM. WELLS BROWN, an Agent of the American Anti-Slavery Society, will hold meetings as follows

New Bedford, Sunday,

Morning, afternoon and eve'g, Nov. 18.

SALLIE HOLLEY, an Agent of the Mass. Anti

Slavery Society, will lecture as follows:—
Diamond Hill Plain, R. I., Sunday, Nov 18
North Attleboro', Wednesday, "21 Attleboro', Providence, R. I., Sunday, Tuesday, Thursday,

But here is a critic (1) whom Baraum cught to secure among his travelling curiosities:—

Wender Parlicites. We attended the lecture of this radical abolitionist, as he said he considered himself in Monday evening, and were considerably disappoints. Acts nearly every characteristic of even a forcible speak. In Control, Westminster, (2) His ideas are common-place, and the language in which he clothes them destitute alike of vigor and deauty. (1) It has become the fashkin, non-a-days, to culogize as eloquent the tamest productions of every small bore yaskee who chooses to set up as a lecturer, which he clothes them destitute alike of vigor and heavy. (1) It has become the fashkin, non-a-days, to culogize as eloquent the tamest productions of every small bore yaskee who chooses to set up as a lecturer, which he he work of libelling the greatest man that Massachusett ever had the honor to produce, and compared with hom, the pigmies who are now heralded as oratgras are alike insignificant in patricism, intellect and worth, when the common description is the party ambition of the boy who put a stone on the Church, and a traitor to the State, thereby hoping to sequent has distriction for his subscillar to the State, thereby hoping to sequent had distriction for his subscillar to the subscillar t

for the delivery of McCormick, for an offence committed at all. The Governor of Indiana, if an offence was committed at all. The Governor of Indiana honors the requisition, and McCormick, a minister of the gospel, is outlawed for obeying the Divine command, 'to do unto others as he would they should do unto him.' Gov. Powell, in his requisition on Governor Wright, 'presents his demand,' 'by virtue of the authority vested in (him) by the Constitution and laws of the United States.' We should like to be pointed, the Tribune pertinently remarks, to the clause of the Constitution which clothes the Governor of Kentucky with the authority to demand the surrender of a citizen of Indiana, to be tried for an alleged offence against the laws of Kentucky, while residing of Free States are subject to the laws and jurisdiction of lithe Slave States are subject to the laws and jurisdiction of all the Free States? How will the South like the legitimate application of this doctrine?

Wholesale Stampedc.—There have been but a few slaves in this (Marion) county at any time; and the number, already less than fifty probably, promises soon to be represented by a cipher. Our proximity to sweet and market of side and market of the number, already less than fifty probably, promises soon to be represented by a cipher. Our proximity to

children. They started northward, travelling only by night, and concealing themselves during the day. Before reaching Philadelphia, they were so worn out with hunger and hardship, as to be obliged to seek the aid of friends. They were found, and the whole party were then fed and clothed, and forwarded safely to Canada. The woman is nearly sixty years of age, yet alone she has done all this. What a land is this! I in what age has done all this. What a land is this! I in what age after the expiration of the advance payment, are we living? America, hide thy guilty head!

Rough Times in Kansas.—In the Independence Dispatch of the 1st, we find a dispatch from St. Joseph, of same date, which says that Samuel Collins, a member of the Kansas Secret Army, met Mr. Patrick Laughlin at Doniphan, the previous day, and tried to shoot him. His gun missed fire; he then stabbed Laughlin in the abdomen. Laughlin then drew a relative to the control of the started of the lating the control of the state of the stable of the lating the state of the stable of

PHI LIPS. SAMPSON & Co. Will publish, Nov. 20th, L

CASTE,

A Story of Republican Equality, By SYDNEY A. STORY, JR.

In one large vol. 12 mo. 540 pp. Price, \$1.25.

In one large vol. 12 mo. 540 pp. Price, \$1.25.

THIS powerful Anti-Slavery Novel will awaken the attention of the public to a New Phase of the Genar Question of the Day.

To those who would be repelled by a tale of wrongs and atrocities, however true they might be, the Publishers desire to say, that this is in the best sense a Novel—a love story, if the reader pleases—relating to the fortunes of persons belonging to the Privileger Class. The condition of the Southern Slave is not the theme of the book. It is true, the author has written with a purpose, but it does not lie upon the surface; and the reflective reader will find that its force falls quite as much upon Northern as upon Southern society.

ety. The Publishers do not wish to give any hint of the UNIQUE PLOT

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POETRY.

From Zion's Herald. DENNIS M'PHELIM'S LETTER To Dissuade his Brother Pathrick, in Ireland, fron Emigrating to America.

DEAR PATHRICE :-

An' so ye're for laving ould Ireland ; Just wait a bit. Pathrick, sweet heart ! I've a power o' the greatest news for ye, As soon as I get a fair start.

An' first, there's the vyage ye'll be makin'; (Its crossing the dape is no play)-There was none of our lads, save Jem Lakin. But died several deaths by the way.

The boxes, and tubs, and old kittles, That Tim stowed so snoogly abourd, Have niver revived from the bating And ixercise that they indured

Och ! had ye seen Dermot's new breeches All drinched in the salt ocean brine, An' his undershirts droppin' their stitches, Ye'd think immigration less fine.

Arrah! nice it is, snug in yer shanty, To spake o' the mountains o' goold That wait to be had for the askin', An' niver were counted nor toold. But, faith, whin ye get to those mountains,

Tis nothing but valleys ye see, Where a hen louse would live on starvation, So dry and so empty they be. I've got but one look at the dimonds,

The pratice are suppornt and rotten. An' the sound ones are spoilt with the blight. Thin our mate-O, Pathrick, dear jewel! Each separate strand o' that same Is strong as an ould gobbler's sinews.

An' thin they were clare out o' sight;

And the open-wark steak is a shame There's plenty of wark, but its diggin' : For the natives are slinder as laths; If ye'll show me a railroad they've levelled, r one o' these underground paths,

That lead through the hearts o' the hill-tons Where a native the credit desarves Of a tithe o' the huge botheration-I'll work that same job at the balves !

An' ye come, bring yer shovel and pickaxe; For the whole land o' Erin, swate Isle ! Is less than the overgrown mountain That we now have got to unpile.

Thrue for ye! An' thin the quare natives, Wi' legs like a starved mountain goat, Wi' ne'er an oil dhrap in their bodies,

It's a humbug-this same immigration ! At home we are poor, - but ye see, In sarving this pert Yankee nation, The sarvants o' sarvants we be.

As I live, I've declared, in vexation, That were I once dead, and in pace, I'd kill myself fraely, if killin' Could blot out our nation's disgrace

For why should a son or a daughter O' Ireland, the brave an' the bould, Draw wood, or be hewers o' water. To be paid more in kicks than in gold? Och ! an' this is a mane land to die in !

The sinner must shift as he may; For the praste, who would gladly anint him, Is oft a lang journey away.

To think o' these hereties singing And prayin' about ye, whin dead ! For one, I'm determined, while living, To die where the mass shall be said.

O, Pat ! It's yer sowl ye'll be losing ! (Yer goold is safe-lost ere ve start.) And yer clothes and yer flesh will be laving As soon as ye get here, swate heart !

So, list to yer own brother's counsel, An' if ye've not started, go back ; Or wait-I will burn the whole letther. And come home and help ye unpack.

Stoughton, Mass.

GOING HOME. We said that the days were evil, We felt that they might be few, For low was our fortune's level. And heavy the winter grew; But one who had no possession Looked up to the azure dome. And said, in his simple fashion.

Dear friends, we are going home.' This world is the same full market That wearied its earliest sage ; The times to the wise are dark vet. But so hath been many an age ; And rich grow the toiling nations, And red grow the battle spears, And dreary with desolations Roll onward the laden years.

What need of the changless story Which time bath so often told. The spectre that follows glory, The canker that comes with gold .-That wisdom and strength and honor Most fade like the far sea foam, And Death is the only winner?

But, friends, we are going home ! The homes we had hoped to rest in, Were open to sin and strife; The dreams that our youth was blest in. Were not for the wear of life : For care can darken the cottage

As well as the palace hearth, And birthrights are sold for pottage, The springs bave gone by in corrow, The summers were grieved away, And ever we feared to-morrow,

And ever we blamed to-day; In depths which the searcher sounded, On hills which the high heart clomb. Have trouble and toil abounded :-But, friends, we are going home!

Our faith was the bravest builder, But found not a stone of trust : Our love was the fairest gilder, But lavished its wealth on dust :-And time bath the fabric shaken, And fortune the clay bath shown. For much they have changed and taken, But nothing that was our own.

The light that to us made baser The paths which so many choose The gifts there was found no place for. The riches we could not use ; The heart that when life was wintry, Found summer in strain and tone, With these to our kin and country :-Dear friends, we are going home !

COURTSHIP.

Never give her o'er; For scorp, at first, makes after-love the more. If she do frown, 'tis not in hate of you, But rather to beget more love in you ; If she do chide, 'tis not to have you gone; For why, the feels are mad if let alone. -- Snar

THE LIBERATOR.

ANTI-SLAVERY VS. SECTARIANISM.

For the following report of an admirable anti-slavery address, delivered by Rev. ROBERT HASSALL, of Mendon, at a donation meeting in aid of the Wesleyar church in Millville, on Saturday evening, Oct. 27th, we are indebted to Mr. DANIEL A. CONSTOCK, of that village, who has lately commenced doing a little at phonographic reporting, and who bids fair to take a high rank in that profession.—ED. Lis.

rect tendency to lessen the influence of sectarianism. and Dixon's line. How great must be the evil influence We have an illustration here to-night of this truth. upon the mind of that minister, who is required gether, thereby lessening the power of sectarianism, tem.' one of the greatest curses to religion, the church, and the world. It has a tendency to close the mind and conscience—one of the noblest elements of the mind, heart to the sanctifying influence of truth. The Anti- since it enables us to distinguish between right and Slavery movement appeals to the heart ; it does not ap- wrong. There is nothing which has operated to weakpeal to the head alone; it has no connection with mere doctrines. Hundreds of men have been drawn together and South, like this system of American slavery. Men to labor in these reforms, who, under other circum- must have light before conscience can be quickened stances, would never have known each other. Take, into full life. So long as this state of things exists, we for example, Chapin and Beecher of New York. What have little hope for humanity. Slavery is Popery to brings these men together? Each recognizes the other the mind. It declares that 'Thus far shall the light shine, and no further. If is for the interest of slavery to diffuse darkness rather than light. Many a con-Beccher would rather have Chapin build a dozen churches, if the pulpits could all be filled by such men as Chapin himself, than to have one built, to be here in Millville, whom you suppose to be possessed of neen as Chapin himself, than to have one built, to be occupied by one of your long-faced, Orthodox ministers. Wby? Because Beecher knows that Chapin sympathizes with his fellow-man, that he would lift him up to his true position—the position God intended him to occupy, without any reference to creeds or catechisms; for Beach, shall I obey? I must keep in the traces and Beecher himself entertains similar views. Both Slavery says that 'Frank Pierce has done perfectly believe it to be better to raise up the downcast than to right; his proceedings are all constitutional, all prostick a creed into his head, and make him believe it. motive of the highest interest of humanity-Ber I, for one, am willing to overlook a man's religious be- must be nominated and elected-Rum and Slavery lief, if I know that he has a large heart—that he places must go into office: '—and this man from Millville, the welfare of his brother mortals above his creed—if what does he do? Slavery says, 'You must do this he is more anxious to set the slave free, and raise the work, or not belong to the party.' Does the man say to drunkard from the gutter, than to promote the interests of his own sect or party. I have little sympathy for whisper, but he turns a deafear, and it is silent. That the man who is continually preaching about creed or man comes home, and, at election, goes to the ballotdoctrine. There are hundreds of ministers connected box, deposites his vote, and with it his conscience with the denomination I am identified with, whom I This is only one instance. Slavery has the same conwould scarcely own as brothers—indeed, am truly nection with other political parties. It requires of the ashamed of them. I have far more sympathy for North its support, and the North succumbs. The the man who believes the whole of the Westminster manhood of millions at the North has been crushed to Catechism, if he is only right on these great questions the dust, and millions have sacrificed their consciences of reform. The sectarian seldom feels interest enough in man to labor for his well-being. When a man becomes truly an abolitionist, he ceases to be a sectarian. The great object of the sectarian is to keep the church together the sectarian about Christianity and religion. Till we have removed this millstone of slavery from our necks, we may as well stop preaching about God, Christ, saltered was a sectarian about Go together, though the world go to ruin; all its parts must be firmly cemented. Sectarianism is constantly saying- Oh, the church, the creed-there is danger of from mere preaching. disunion—some brother is leaving us.' It is extremely fearful that some outward influence will so operate as slavery is seen upon the human heart, North as well to cause a separation. It teaches men that the creed, as South. So far as mere external circumst that faith, that forms and ceremonies, are of the first concerned, there are doubtless slave families happy ; Importance. Any man who don't believe the creed, no yet if we could go South, and behold the scenes daily matter how self-denying he may be, or how earnestly he enacted there, our hearts would melt within us. If we may labor for the welfare of his fellow-man, will be could hear the lash of the cruel slave-driver, and the damned, and the world can only be saved by embracing groans of his victim; if we could see the tears of the some particular creed or faith. Men believing thus bereaved mother, and know the anguish of the child think little of humanity, and are little inclined to labor when tern from its mother's breast, our hearts would in any movement of reform. They would prefer to be moved to the deepest compassion. But the people listen to the preaching of Nehemiah Adams, or of the there are taught not to feel. The very existence of slaslaveholder himself, in his hypocritical way, about very calls upon them to harden their hearts and dry God, Christ and salvation, if he is only sound in the their tears, and they are thus rendered indifferent faith, than the preaching of Jesus Christ, should be the scenes of horror which are daily transpiring. It hesitate to adopt their creed. Take the sectarian Baptist, for instance,-and my brother will excuse me, for way to their feelings. It is so to some extent here a I speek of the mere sectarian. He would rather have the North. When we think, as we often do, of the the man who sells men, women and children, to preach millions of human beings in slavery, how can we the gospel to him, if that man only believes in baptism, speak and act in such a manner as to strengthen raththan any man who rejects this doctrine, though he er than weaken the system? How great was the influhave a heart big enough to hold the world. Now I re. ence of the passage of the Fugitive Slave Law upon peat, that when a man becomes a true reformer, he lays aside such nonsense; he buries his sectarianism between the buries his sectarianism between the buries his sectarianism between the buries his sectarianism just as soon as his heart gets big enough to embrace all of that law, did more to degrade the heart and conscience mankind. So we may say that the Anti-Slavery move- of New England, than can be undone by all the minisment has a direct tendency to promote one of the ele. ters here for twenty years to come. Let us not forget ments of true religion. True religion requires us to that the curse fulls not only on the black, but upon the extend our thoughts beyond our own denomination. It white man. We are all called upon to use our best efrequires that we place humanity above creed; indeed, forts for its entire removal. that we place man high above the Bible, the Church, Let us not forget the blighting effect which the sysall laws, institutions, or organizations. For what pur- tem of American slavery has upon the religion of the pose has the Divine Being given us an existence, cre- North,-and I thank God there is a religion here ; but ated the sun and stars, spread the earth beneath our let me ask, has not this system divested it of a heart, feet, and bestowed so many blessings upon us? It is a soul, of inspiration, of breadth, depth and strength? for man, not, as some tell us, for the glory of God. Man The religion that can be satisfied with mere forms and was the great end God had in view at the creation. He ceremonies is worth but little. It must have a heart who is in possession of true religion, places man first, to feel for man, before it can manifest a true love for and his creed last.

While Anti-Slavery has a tendency to lessen the in- embrace humanity as well as divinity. fluence of sectarianism, slavery has a direct tendency taken the heart, and sacrificed it to mere forms and certo strengthen it. There is scarcely a religious denomination in the land, into which slavery has not found influence. We do not suspect how much we are influthe Church and Christianity. I heard a Unitarian min-ister, (Dr. Burnap,) a short time since, at a Conven-in this country. Philosophers say that 'the tread of a tion in Providence, after I had presented a resolution on child on the surface of the earth is felt by all the planthe subject of slavery, talk very eloquently in this way. ets in the solar system. The movement of a single hu-He said, 'If men would only become Christians, all these reforms would follow. We should not try to bring about a pebble into the ocean, the effect reaches to all its specific reform. Only cultivate whole-souled religion, and all true reform will grow out of it. So it has all that the system of American slavery at the South exways been said when an attempt is made to make a spe- tends its influence over the whole country, and, indeed, cial application of Christianity. You must not say to the throughout the world. If we could analyze our feel slaveholder, 'Let the slave go free;' nor to the war- ings, we should find a great amount of evil that had its rior, 'Sheathe the sword, for slavery and war are incompatible with Christianity;' but you must be conhasten the time when it will have an end! tent to preach the gospel in its whole-souled simplicity.

Slavery has placed its hand upon the Sunday School MRS. CHILD'S NEW WORK ON THE PRO-Union, and says, 'No book shall go forth which contains a sentence in condemnation of the slave system.' The Tract Society, supported by the principal evangel- cent voluminous and admirably executed work, entitled leaf shall be issued from the office condemning slavery ; Ages ' :but these organizations must preach Christianity in its whole-souled simplicity, and in a general way. The direct tendency, therefore, of slavery, is to promote chase this book. Whether they are bigoted Christians sectarianism. Slavery has always been afraid of hav- or bigosed infidels, its tone will be likely to displease ing questions of reform introduced into the different de- them. nominations, because it knows that in proportion as My motive in writing has been a very simple one. I tals, will they lose their reverence for forms, ceremonies hope that I might help to break down partition walls and creeds. The true anti-slavery man cares but little to ameliorate what the eloquent Bushnell calls 'bap for these. Just as soon as he understands the relation tized hatreds of a human race.' In order to do this, which he sustains to his fellow-man, and feels it to be have endeavored to give a concise and comprehensive

to the debasing influence which slavery has always ex- While my mind was yet in its youth, I was offended erted upon the intellect, the conscience, the heart, and by the manner in which Christian writers usually de-the religious nature. I wish to consider its influence, coribe other religions; for I observed that they habitunot upon the black, but upon the white population of ally covered apparent contradictions and absurdition this country. In doing this, we shall be more likely to in Jewish or Christian writings, with a veil of allegorie open our eyes to the evil, and be ready to act with refer- and mystical interpretation, while the records of all ence to its overthrow. Let us never believe that slavery other religions were unscrupulously analyzed, or co bears on the black alone. The country has to lament temptuously described as 'childish fables,' or 'filthy the existence of this system, because of its influence superstit upon the white as well as the black. There are some unconsciously, under the influence of habitual reverwhite people in this country, to whom the institution of ence for early teaching; and I was still more displeain far better circumstances than they would be if thrown way, the one-sidedness of the representation troubled

reater degree than many of the slaves. There are housands upon thousands of minds in the Southern States in the blankest and blindest ignorance, simply through the existence of slavery. In Virginia, for is stance, there are no less than \$2,000 white adults who can neither read nor write. In North Carolina, th state of things is worse than this, and, indeed, throughout the entire South may be seen the blighting influgreat extent, seen at the North. The mind of many man preparing for the pulpit has been cramped and The Anti-Slavery, like every other reform, has a di- pressed down, because he dared not look beyond Maso Here in the same pulpit is a Baptist, a Methodist, and square his words to meet the views of his congregation a Unitarian minister. On ordinary occasions, ministers Slavery says to the press at the North, 'You shall not of different denominations keep as much as possible utter what you believe to be right' ;- to the Tract So aloof from each other; but, some how, these reform ciety, 'You shall not issue this, that or theother book, movements bring ministers of different persuasions to- because it contains sentiments in opposition to the sys-

The tebasing influence of slavery is seen upon the

God. It is not worthy the name of religion, unless it its way. Slavery is reverential-prays devoutly-likes enced by the system. Slavery is a subtle enemy upon about the conversion of souls-likes to talk of the heart, imperceptible, it may be, but not the less

GRESS OF RELIGIOUS IDEAS.

The following is Mrs. CHID'S 'PREFACE' to her ominations in the land, says that not a single 'PROGRESS OF RELIGIOUS IDEAS THEOUGH SUCCESSIVE

men feel an interest in the welfare of their fellow-mor- wished to show that theology is not religion; with the his duty to labor for their welfare, will be discard mere account of religions, in the liberal spirit of the motto doctrine, to which so much importance has been attached by the Church in past ages.

Let me, my friends, call attention, for a few moments,

me.' I was well aware that this was done a greater curse than to many of the slaves ed with the scoffing tone of skeptical writers, who selves. There are doubtless many slaves who are garded all religions as founded on imposture. Either exclusively upon their own resources. Do not undermy strong sense of justice. I recollect wishing, long stand me to say that I believe slaves, as a whole, are better off than they would be in a state of freedom;—I intelligent Bramin. or Mohammedan, that I might mean, simply, that there are thousands of whites who

form in this book. The facts it contains are very old; atmosphere affects the formation of all opinions. I the novelty it claims is the point of view from which have therefore endeavored to show what degree of prepthose facts are seen and presented. I have treated all aration there was, in the Jewish and Gentile world, for religions with reverence, and shown no more favor to the coming of Christianity, and then what kind of rereligions with reverence, and shown no more lavor to one than to another. I have exhibited each one in the sistance it met, internally and externally. I may have misunderstood some theological statements; for it is not easy to draw a continuous thread from the tangled the beauties and the blemishes. I have honestly tried skein of polemical controversy; which constantly renever to exaggerate merits or conceal defects. I have minds me of the Scotch definition of metaphysics: 'It never to exaggerate merits or conceal defects. I have not declared that any system was true, or that any one was false. I have even avoided the use of the word heathen; for though harmless in its original signification, it is used in a way that implies condescension or contempt; and such a tone is inconsistent with the will trouble some devotional people, whose feelings I perfect impartiality I have wished to observe. I have would not willingly wound. But I place great reliance tried to place each form of worship in its own light; on sincerity, and have strong faith in the power of that is, as it appeared to those who sincerely believed genuine Christianity to stand on its own internal mer it to be of divine origin. But even this candid method its, unaided by concealment. My own mind has long must necessarily produce a very imperfect picture, been desirous to ascertain the plain, unvarnished trut frawn as it is by a modern mind, so foreign to ancient on all these subjects; and having sought it out, I felt habits of thought, and separated from them by the prompted to impart it to those who were in a similar lapse of ages. The process has been exceedingly interesting; for the history of the religious sentiment, without caring whether it does or does not sustain any struggling through theological mazes, furnishes the favorite theory of their own, may perhaps thank me most curious chapter in the strange history of man- for saving them the trouble of searching through large

perform the important task in the right spirit and the to the end, because the links of a continuous chain are most judicious manner. I have conscientiously tried to preserved throughout.

Constant reference to authorities would have loaded The inferences deduced from my statements will vary of my statements. according to the predominance of the reverential or books old and new, and presenting it with all the clearness and all the honesty of which I am capable. To write with the unbiassed justice at which I aimed, I was obliged to trample under my feet the theological underbrush, which always tangles and obstructs the path, when the soul strives to be guided only by the mild bright star of religious sentiment. It is never quiet way, as if I were unconscious of their existence. niest things in its way we have read since the apI foresee that many good and conscientious people will pearance of 'Doesticks on a Bender.' It was
consider it a great risk to treat religious history in that
delivered by a Reverend captain of a Mississippi consider it a great risk to treat religious history in that manner. If I could have avoided giving them pain, and at the same time have written with complete impartiality, I would most gladly have done so. For myself, I have firm faith that plain statements of minister, fur I bleeve the Lord edecates his preach-

quence: 'Though all the winds of doctrine be let gits a bigger congregation nor what I gits.
'That may be some here to-day, my breetherin abused sight at the fountain itself of beavenly radi-ance; while the whole noise of timorous flocking birds, ance; while the whole noise of timorous flocking birds, with those also who love the twilight, flutter about, would prognosticate a year of sects and schisms.— What would ye do then? Should ye suppress all this would prognosticate a year of sects and schisms.—
What would ye do then? Should ye suppress all this
flowery crop of knowledge, sprung up, and yet daily
springing up? Should ye set an oligarchy of twenty
engrossers over it, to bring a famine upon our minds
again, when we shall know nothing but what is meato read thus: again, when we shall know nothing but what is measured to us by their bushel? Believe it, they who ounsel you to such suppressing, do as good as bid you

know there are many intelligent readers not familiar with such dates and phrases, and who cannot conveniently refer to cyclopedias or lexicons. I am aware of But I'll tell you the kind us sperits as is more ses, supposed to be generally understood, because I age. Thoughts do not range so freely, when the storeroom of the brain is overloaded with furniture. In the
course of my investigations, I have frequently discorroom of the brain is overloaded with forniture. In the course of my investigations, I have frequently discovered that a great amount of erudition becomes a veil of thick clouds between the subject and the reader.—

Moreover, learned men can rarely have such freedom from any sectarian bias, as the circumstances of my from any sectarian bias, as the circumstances of my 'Now, the different sorts uv fire in the world may be likened unto the different persuasions uv

ing and comparing facts, from sources deemed perfectly authentic, and I have been scrupulously conscientious in the statement of them. I may have made mistakes; for it is not easy to arrive at the exact truth for the Methedis believes in gwine on from one defort the Methedis believes in gwine on from one defort the Methedis believes in gwine on from one defort the Methedis believes in gwine on from one defort. takes; for it is not easy to arrive at the exact truth amid a mass of obscure and often contradictory statements. But I have done my best; and if there are errors, they have not proceeded from intention or from carelessness. I have not asked any person what I should say it. My natural love of freedom resisted such procedure; and, foreseeing that I might incur unpopularity, I was unwilling to implicate others. I have, therefore, merely stated to learned men and women, that I wished for information on specified subjects, and inquired of them what were the best books to be consulted. I have sometimes condensed quotations, for the sake of brevity, but I have never misquoted, or misrepresented.

I am not aware that any one, who truly reverenced

I am not aware that any one, who truly reverenced Christianity, has ever before tried the experiment of placing it precisely on a level with other religions, so the manner of representation is concerned. adopt a system of withholding evidence on one side, and accumulating it on the other; se the most bonest lawyers do, when pleading a cause. The followers of Mission, and nearly all have departed homeward rac Kansas.—Cor. St. Louis Democrat. lawyers do, when pleaning a cause the kind. They all religious practice self-deception of this kind. They forget that most human beings would seem great and with the cordial approbation of Gov. Shannon, who will holy, in comparison with others, if all the weaknesses exert all his influence and authority to enforce them were carefully concealed on one side, and protruded into prominence on the other ; if all the excellencies were rendered conspicuous on one side, and kept out of sight have given beautiful extracts from Platonic philoso phers and from Christian Fathers. I have poetrayed the benevolence of bishops, without veiling their ambias true, or stigmatized any as false. I have simply said so it was argued, and thus it was decided. I knew of no other method by which complete impartiality could be attained.

Some may consider the sketches of Apollonius, Philo, Cerinthus, Plotinus, and others, as irrelevant to the lo, Cerinthus, Flotinus, and in order to trace the progress of religious ideas, it was necessary to de

are made to feel the blighting influence of slavery in a them. This feeling expanded within me, until it took modified their growth; for the surrounding spiritual

and learned volumes for scattered items of information I offer the results of my investigations with extreme and if they complain of want of profoundness, they timidity. Not because I am afraid of public opinion; may perchance be willing to accept simplicity and for I have learned to place exceedingly little value on clearness in exchange for depth. In order to do justice any thing the world can give or take away. But I to the book, if read at all, it ought not to be glanced at have been oppressed with anxiety, lest I should not here and there, but read carefully from the beginning

dor, reverence toward God, and tenderness for human the pages with notes, and unpleasantly interrupted the nature. I have sought out facts diligently, and stated reading. I have therefore given, at the end of the them plainly; leaving the reader to draw his own con-volume, a list of the principal books I have used, which dusions freely, uninfluenced by suggestions from me. can be examined by any one who doubts the accuracy

the rationalistic element in character. I have contented my self with patiently digging out information from best of my ability, I quietly leave the book to its fate,

From the N. Y. Evening Post. THE MAN THAT PLAYED ON A HARP WITH . THOUSAND STRINGS - THE SPERITS UV JUST

MEN MADE PERFECK. mild bright star of religious sentiment. It is never pleasant to walk directly through and over the opinions of the age in which one lives. I have not done it sarcastically, as if I despised them; because such is not my feeling. I have done it in a straight-forward, excuse for republishing it. It is one of the fun-

truth can never eventually prove injurious, on uny ers jest as he wants 'em to be edecated, and, alabject.

Milton has expressed this conviction with rare eloState of Indianny, whar I live, thar's no man

loose to play upon the earth, so Truth be in the field, we do injuriously to doubt her strength. Let her and Falschood grapple. Who ever knew Truth put to the worse by a free and open encounter? Methinks I see in my mind a noble and puissant nation rousing herself in my mind a noble and puissant nation rousing herself is as no she at rong man after sleep, and shaking her invincible locks. Methinks I see her as an eagle muing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unsealing her long-three like the three landing. I'm not the state of the state of the long-three landing. I'm long the landing is a rousing to the landing the landing is a rousing to the landing the landing that the lies at yure landing. I'm not

tex may be found; suffice it tu say, it's in the leds amazed at what she means, and in their envious gabble the first chapter of the book of Generation and the

" And he played on a harp uv a thousand strings-

suppress yoursel you to such suppressing, do as good as bid you suppress yourselves.'

If scholars should read this book, they may perchance smile at its extreme simplicity of style. But I have written for the popular mind, not for the learned. I have therefore aimed principally at conciseness and clearness. I have recorded dates, and explained phrafotched down the wind uv sperits on my flatboat as ever was fotched down the living and I ve got as good an artikel of them kind uv sperits on my flatboat as ever was fotched down the living and I ve got as good as a constant of them kind uv sperits on my flatboat as ever was fotched down the living and I ve got as good as the principal way and I ve got as good as a constant of the living and I ve got as good as a constant of the living and I ve got as good as a constant of the living and I ve got as good as a constant of the living and I ve got as good as a constant of the living and I ve got as good as a constant of the living and I ve got as good as a constant of the living and I ve got as good as a constant of the living and I ve got as good as a constant of the living and I ve got as good as fotched down the Mississippi river; but thar's a

having inserted very many things which are perfectly in the tex; it's fire. That is the kind of sperits well known to every body. But this was unavoidable, in order to present a continuous whole, from the same point of view. Doubtless, a learned person could have performed the task far better, in many respects; but on some accounts, my want of learning is an advantage.

ife have produced in me.

It is now more than eight years since I first began

Christians in the world. In the fust place, we have this task. Had I foreseen how far my little boat would the Piscapalions, and they are a high sailin' and carry me out to sea, I certainly should not have undertaken the voyage. Unexpected impediments interrupt. a turkey buzzard that flies up into the air, and he ed the labor during three years; but even then, my finger nail, and the fost thing you know, he count thoughts and my reading were continually directed toward it. I have been diligent and patient in procuring and comparing facts, from sources deemed perfect- uv the road-and " He played on a harp of a thor

ALL the members of the Kansas Legislatu

Tennyson's new poem is thus ' briefly and com-

rehensively ' criticised :-' Dismally dull and dolefully dawdlin',
"Tennyson's Maud should be Tennyson's Maudlin'.

'Northern Fanaticism.' The people of Boston have contributed \$6240 15 to relieve the sufferers at Norfolk, &c., in Virginia; \$500 was given by the tenants of Faneuil Hall market. Will the Virginian delegation in the next Congress remember this, while denouncing Massachusetts and the 'money-loving Yan-kees'.'

Ds. Henry I. Bowdiren, of Boston, being about to set an antique sun-dial, sent to John G. Whittier a re-quest for an appropriate inscription. He returned the following:—

With warning hand I mark time's rapid flight From life's glad morning to its solemn night; But through the dear God's love I also show There's light above me, by the shade below.

HOPEDALE JUVENILE AND COLLEGIATE HOME SCHOOL.

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nity. MORGAN L. BLOOM, SOPHIA LOUISA BLOOM, PROPRIETORS AND PRINCIPALS

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by double entry... Astronomy
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NISHED BY THE PUPIL, (And which, if not convenient to obtain, may be had at the Institution at the retail price.)

at the Institution of the retail price.)

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corresponding to their clother—as we cannot age in piece their clothes unless this is done.

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ed, a book of mark. The fourth thousand is now redj.

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Christian sentiments-one ning Transcript, Boston. PUBLISHED BY JOHN P. JEWETT & CO., 117 WASHINGTON STREET

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